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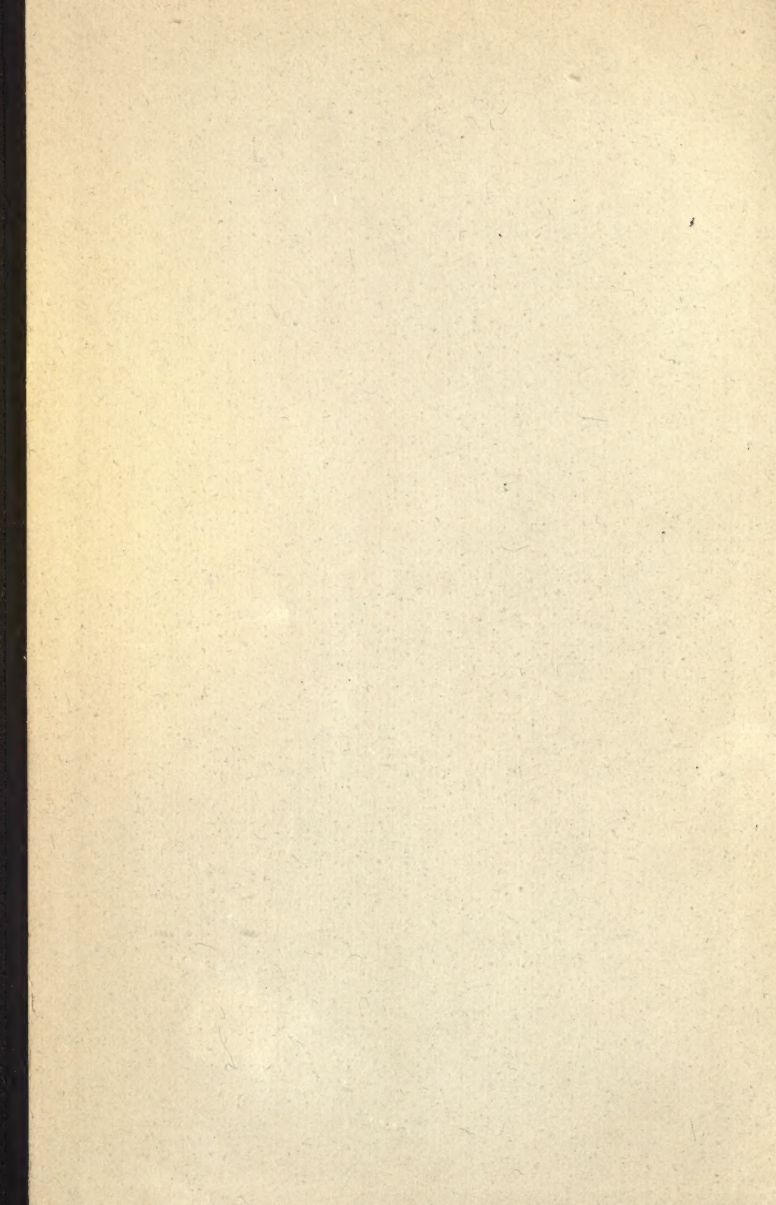
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# HOLINESS SYMBOLIC AND REAL

A BIBLE STUDY

By  
JOSEPH AGAR BEET, D.D.

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" Sanctify them in the Truth. . . .

On their behalf I sanctify Myself, in order that also  
they may themselves be sanctified."

JOHN xvii. 17, 19.

" May the God of peace Himself sanctify you. . . .

Faithful is He who calls you, who also will do it."

I THESS. v. 23, 24.

" It is written,

Ye shall be holy : because I am holy."

I PET. i. 16.

122458

## PREFACE

THIS volume, superseding an earlier one published in 1880, embodies the results of a life-long effort to reproduce as accurately and fully as possible the conception of Holiness held by the writers of the New Testament; in order thus to obtain a richer fulness of the New Life in Christ. The method pursued has been a careful search of their writings and of the earlier Scriptures so familiar to them. The book is therefore a Bible Study; and will be helpful to others chiefly so far as they are prepared to follow me along the same path.

It is designed in the first place for pastors of the Flock of Christ, commissioned by Him to feed and teach. But

it will be easily understood by, and helpful to, all intelligent Christian workers and all devout men and women.

Some would prefer a shorter and easier way to the goal. But I am deeply convinced that one of the greatest needs of the present day is accurate grammatical scholarship directed to the aim of obtaining a broader and deeper comprehension of God's purpose of mercy to men. We need both earnest enthusiasm and careful research.

As a good example of a different method, I may refer to an inspiring volume on *New Testament Holiness*, by my friend, the Rev. Thomas Cook. My book is a bag of seed for patient sowing in good soil; his, a sharp sickle for an immediate harvest. I notice with pleasure, amid differences in detail, substantial agreement. The same may be said of the teaching of John and Charles Wesley, the seed from which sprang the Methodist



Revival. This teaching, I have traced back to earlier sources. We who owe so much to this revival are bound to proclaim it to all who will hear us, and to trace it still further back to the words of Christ and His Apostles. To prompt and aid this proclamation, is the purpose of this book.

11 DYNEVOR ROAD,  
RICHMOND, SURREY,

*March 1910.*



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# HOLINESS SYMBOLIC AND REAL

## CHAPTER I

### INTRODUCTORY

IN this book I shall set forth, as correctly and fully as I can, the teaching of the Bible about Holiness; the broad principles of essential truth underlying this teaching; and its practical bearing on the thought and life of our own day.

In order to do this, it will be needful to determine what the Sacred Writers meant by the word HOLY. For, unless we understand it in the sense intended by them, we shall be in danger of putting into their writings a meaning far from the writers' intention, a meaning derived unconsciously from modern religious thought and life; and we shall certainly

lose much of the truth which their words were designed to convey.

This need to determine the meaning of Bible words marks a broad difference between Theology and the Natural Sciences. In these last, modern teachers may choose the sense of their own terms: and, if these are clearly defined and maintained throughout, no confusion arises. But Christian theology rests, in great part, on ancient documents recording the thoughts of a by-gone day. Of these documents, words are the component parts: and only so far as we understand the meaning of these words can we spell out and grasp the truths which find permanent expression in the documents. The words of the Bible are the alphabet of Christian theology.

The meaning of these sacred words, we must determine as in childhood we learnt the meaning of the words of our mother tongue. We observed the various concrete objects to which they were applied: we noticed the qualities common to objects called by the same name: and thus, by the inborn faculty of abstraction, we formed a conception of the idea conveyed by the word. In this way, the conception



of Holiness must have grown up in the mind of ancient Israel. And thus, as we pass along through the pages of the Bible, shall we learn, from the various objects called *holy* and from the various connections of thought in which the word *holy* occurs, the one idea embodied in these various objects and conveyed by the one word used to designate them all.

This method has another advantage. As we pass from the Old Testament to the New, we shall notice that the conception of Holiness, while retaining its essential meaning as embodied in the ancient ritual, receives in the New Testament an immense development, and a much wider practical bearing on the everyday thought of men. This marvellous development in the meaning of a word will reveal the change wrought by Christ in the religious thought of mankind; and marks a new era in the development of the Kingdom of God.

In both Testaments, the words *holy* and *hallow* correspond exactly to *saint* and *sanctify*: and *holiness* is the state resulting from the act of *sanctification*. That we have two families of words expressing one idea, results from the composite

structure of our language, in which a Latin superstructure is built on a German foundation. From each of these languages we derive words conveying the idea of Holiness.

## CHAPTER II

### HOLINESS IN THE BOOKS OF THE LAW

THE use of a concordance, an invaluable and needful aid to Bible study, at once tells us that the word *holy* and its cognates are more frequent in the Old Testament than in the New ; but chiefly in Exodus, Leviticus, and Ezekiel, and after these in Isaiah, Chronicles, and the Bk. of Psalms. Moreover, abundant quotations and references in the New Testament prove that the thoughts of its writers were permeated and moulded by the Old Testament. These quotations and references also go far to prove that the earliest followers of Christ possessed the Old Testament in a form practically the same as that preserved in the English Bible. This is raised to absolute certainty by the close agreement, amid differences in detail, between the Hebrew copies preserved by

the Jews and the very early MSS. of the Greek Septuagint Version of the Old Testament which have come down to us through Christian hands. Indisputably, in our modern Bibles we have the Jewish Scriptures in a form substantially the same as that used by the immediate disciples of Christ. This being so, we must turn to the Old Testament, in order to learn the significance of the word *holy* as understood by the writers of the New Testament, and by Christ Himself.

Among the Jewish Scriptures, both Jews and Christians gave to the Five Books of the Law the first place. "Moses" and "the Law and the Prophets" were read in the synagogues every Sabbath Day: Acts xiii. 15, xv. 21. To the Law, therefore, we now turn. In so doing, it is needless to discuss the date of the Pentateuch as we now possess it, or of its various component parts as detected by modern scholars. For indisputably the Law as we possess it in Hebrew and Greek is practically the same as when used by Christ and His Apostles. Moreover, as we shall see, with very slight modifications easily explained, the word

*holy* is throughout the Old Testament used in the same sense.

All theological terms belonged originally to secular life. They were born amid, and designated, common things around. Usually therefore our study of Bible words begins with an attempt to determine their original significance in ordinary life.

Such significance, doubtless, the Hebrew word rendered *holy* once had. But it has become altogether indistinguishable in the early twilight of the history of religion. Moreover the meaning of the word in the religious thought of Israel, as far back as we can trace it, is clearly defined by objects so many and so various and so familiar to the eyes and thought of Israel as to admit of no mistake.

In Genesis the word *holy* never occurs; *sanctify* only once, in a passage closely similar to conspicuous passages in Exodus and Numbers. This remarkable contrast proves that in the thought of Israel the word *holy* stood in definite and close relation to the immense impulse given by Moses at the Exodus to the religious thought and life of the nation, as attested

by the many references to him and to the Exodus throughout the Old and New Testaments. To this one passage in Genesis and to two others containing the same word in other forms, I shall refer again.

We turn now to the four books which profess to give an account of the history and contents of the Mosaic covenant. In the solemn opening scene of that covenant, from the lips of God, and in a connection of thought wonderfully indicative of the kind of covenant He had come down to make, we find for the first time in the Book of the Law read every Sabbath in the synagogues of Israel, in what is certainly one of the earliest component parts of the Pentateuch, the great word henceforth to be so deeply inwoven into the religious thought of Israel and of mankind. God's words to Moses from the bush in Exod. iii. 5, "Draw not nigh hither . . . for the place which thou art standing upon is ground of *holiness*," introduce a covenant of which one great feature was to be holiness embodied in visible places and things, a holiness which made the holy objects partly or altogether inaccessible to men. Evidently God



meant to say that the ground stood in special relation to Himself; and that therefore man might not tread it except by His command.

We next meet the word in ch. xii. 16, "convocation of *holiness*:" i.e. a calling together of the people, not for some secular purpose, but at the bidding of God, and to work out His purposes.

Very instructive is ch. xiii. 2: "*Sanctify* for Me the firstborn: it is Mine" or "for Me." This is explained in v. 12: "Thou shalt make to pass over all that opens the womb, for Jehovah . . . the males are Jehovah's" or "for Jehovah." So Num. iii. 12, 13: "I have taken the Levites from among the sons of Israel, instead of all the firstborn from the sons of Israel: and the Levites shall be Mine. For Mine is every firstborn. In the day when I smote every firstborn in the land of Egypt, I *sanctified* for Myself every firstborn in Israel, from man to beast. Mine they shall be: I am Jehovah." Also ch. viii. 16, 17: "They are altogether given to Me from among the sons of Israel. Instead of such as open every womb, every firstborn from the sons of Israel, I have taken them for Myself.

For Mine is every firstborn among the sons of Israel, man and beast. In the day when I smote every firstborn in the land of Egypt, I *sanctified* them for Myself." Cp. Dt. xv. 19: "Every first-born male, thou shalt *sanctify* for Jehovah thy God: thou shalt do no work with the firstborn of thy ox, nor shear the first-born of thy sheep."

These passages make quite clear the meaning of the word *sanctify* in Exod. xiii. 2. The firstborn were *made-holy* in the sense that God had claimed them for His own, and therefore henceforth none might touch them except at His bidding. In other words, God's command placed the firstborn in a new and solemn relation to Him as His property. They were no longer man's but God's.

The Holiness of God, I shall reserve till we have completed our study of the holiness of the Mosaic ritual.

Specially important as illustrating the meaning of the word *holy* is Exod. xix. 4-6: "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings and brought you to Myself. Now therefore if ye will obey My voice indeed, and keep My covenant, ye shall be to Me

(or, for Me) a peculiar treasure from among all the peoples : because Mine (or, for Me) is all the earth. And ye shall be to Me a kingdom of *priests* and a *holy* nation." Here the word *priests* links the word *holy* to the ritual soon to be established. Just as in Egypt God placed the rescued firstborn in special relation to Himself, so now He claims for Himself the entire nation in virtue of their deliverance from Egypt. This wider reference of the word *holy*, embracing the whole nation, is also found in Lev. xi. 44, 45 : "I am Jehovah your God : and ye shall *sanctify* yourselves, and ye shall be *holy* men, because *holy* am I : and ye shall not defile yourselves with any creeping thing that moves upon the earth. For I am Jehovah who brought you up out from the land of Egypt, to be your God : and ye shall be *holy* men, because *holy* am I." Also Lev. xix. 2, xx. 7, 8, 26.

In Exod. xix. 22, "the priests who come near to Jehovah" are bidden to "*sanctify* themselves, lest Jehovah break through among them." This evidently means that they were formally to devote themselves to the service which God had claimed from them, and to separate themselves from

everything inconsistent with it. The words in *v.* 23, "set bounds about the mount, to *sanctify* it," are closely related to *ch.* iii. 5. By putting a fence, Moses marked off the mountain as belonging to God, and therefore not to be trodden by man or beast except at His bidding.

In *Exod.* xx. 8, God bade Israel, "Remember the Sabbath Day to *sanctify* it;" and adds in *v.* 11, "Jehovah blessed the Sabbath Day and *sanctified* it." Similarly *Gen.* ii. 3: "God blessed the Sabbath Day, and *sanctified* it." Still more emphatic is *Exod.* xxxi. 13-17: "I am Jehovah who *sanctifies* you. And ye shall keep the Sabbath: for it is *holy* to you. He that profanes it shall indeed be put to death. Everyone that does work therein, that soul shall be cut off from among his people." Also *Isa.* lviii. 13: "turn away thy foot from the Sabbath, from doing thy work on My day of *holiness*."

Similarly *Lev.* xxv. 10, 12: "Ye shall *sanctify* the fiftieth year; and ye shall proclaim liberty in the land, for all its inhabitants. . . . For it is a Jubilee: *holy* shall it be to you."

The tabernacle was called the *sanctuary* or *holy* place: *Exod.* xxv. 8. The outer

chamber bore the abstract title *holiness*. The inner one (ch. xxvi. 33, 34) bore the superlative name *holiness of holinesses*: in A.V. and R.V. "the most holy place;" but more literally and suitably "*holy of holies*," as in Heb. ix. 3, and in the Greek Septuagint Version. This august superlative title is in Exod. xxix. 37 given to the brazen altar; in ch. xxx. 29 to the holy things inside the tabernacle; and in Lev. ii. 3 to the bodies of animals offered in sacrifice. In this last passage, it is explained by the words, "the remnant from the meal-offering is for Aaron and for his sons. It is *holy of holies* from the burnings of Jehovah." In other words, the unburnt parts of the sacrifices were God's; and were therefore to be given to the priests, His servants. So intense was the holiness of the altar that three times we read, in Exod. xxix. 37, xxx. 29, Lev. vi. 18, "whatever touches the altar shall be *holy*:" i.e. by that touch it ceased to be man's possession, and must henceforth be used only for the purposes of God.

Aaron and his clothes, and his sons and their clothes, were *sanctified* by the ritual of consecration: Exod. xxix. 21.

So was the oil: "Upon man's flesh it shall not be poured, neither shall ye make any like it: *holy* it is, and *holy* it shall be to you. Whoever compounds any like it, and whoever puts any like it on a stranger, shall even be cut off from his people:" Exod. xxx. 32, 33.

In Lev. xxvii. 2, 9, 14, 16 we have a voluntary consecration by men, of themselves, their cattle, house, or field. This holiness is thus described in v. 21: "the field shall be *holy* for Jehovah, like the field of the Anathema: for the priest the possession of it shall be." If a man wished to take back something he has consecrated, he must pay for it: v. 15. But some things were given to God by an irrevocable consecration, and were called *anathema* and *holy of holies*: vv. 28, 29. Similarly, the Nazarite was *holy*, and his sacrifice "*holiness* for the priest:" Num. vi. 5, 8, 20.

The censers of Korah were *holy*, and therefore could not be put to common use: Num. xvi. 38. The fourth year's fruit of the land of Canaan was *holy*: Lev. xix. 24. Lastly, in close accord with Exod. xix. 5, we read in Dt. vii. 6, "a *holy* people thou art for Jehovah, thy God:



thee has Jehovah thy God chosen to be His, for a people of peculiar treasure from among all the peoples which are upon the face of the earth."

The above passages, from the Books of the Law, are samples of some 200 others. In all of them the meaning is the same, and is clearly marked. These holy objects, men, things, or time, stood in special relation to God as exclusively His own. They had no human owner who could do with them as he pleases. None could touch them except at His bidding. This solemn relation to God is the one element common to all the holy objects. Consequently the word *holy* is a relative term, denoting always a relation to Deity, viz. unreserved devotion. And, since to Israel there was only one God, the word *holy* denoted devotion to Jehovah, the God of Israel. The added words, "*holy for Jehovah,*" called attention to the great Object of Israel's devotion.

In Num. iii. 13, viii. 16, 17 God asserts with emphatic repetition that the first-born were sanctified expressly by Himself and for Himself. Similarly, it was God who sanctified the tabernacle and the altar, Aaron and his sons, the people and

the Sabbath: Exod. xxix. 44, xx. 11, Lev. xxii. 32. All this and much else similar imply that the devotion to God of the holy objects originated, not in men who gave them to God, but in God who expressly claimed them for Himself. With very few limited exceptions, nothing could be given to God except that which He had first claimed for Himself.

This claim of God at once put the objects claimed, apart from anything which man did or failed to do, in a new and very solemn relation to God. Men might desecrate the holy things or holy day: the holy men might desecrate themselves. But they remained *holy*, to the condemnation and destruction of those who profaned them: Lev. x. 2, Num. xv. 35. This relation, created by God's claim and incapable of being set aside by man's unfaithfulness, may be called OBJECTIVE Sanctification and Holiness. It is the most frequent use of the word.

Moses also, as the minister through whom the consecration of these objects was brought about, is said in Exod. xix. 14, 23, xxviii. 41, xxix. 1, xl. 9-13 to have *sanctified* Israel, Mount Sinai, Aaron, and the tabernacle and its vessels.

Since some of the objects claimed by God were themselves intelligent beings, and others were in the control of such, their devotion to God could take place only by man's consent. Consequently, the priests and people are said in Exod. xix. 22, Lev. xi. 44, xxvii. 14 to *sanctify* themselves and some of their possessions. They did this, either by formally placing themselves or their goods at the disposal of God, or by separating themselves from whatever was inconsistent with the service of God. Consequently, in Lev. xx. 25, 26, xxi. 1-8, holiness involves renunciation of idolatry and of meats pronounced unclean. This may be called **SUBJECTIVE Holiness**. It is man's surrender to God of that which He has claimed.

This distinction of objective and subjective holiness is, both in Old and New Testament, of utmost importance. For the world around us stands in intimate mutual relation to the subjective world of our own inner thought. This distinction, coextensive with human thought and life, moulds both thought and language. We need ever to distinguish, in the use of words, the *objective* and *subjective*.

Objective holiness traces holiness to its source in God : subjective holiness points to the obligation laid on man by this claim of God. So in Exod. xx. 8 men were bidden to *sanctify* the Sabbath because (v. 11) God had already *sanctified* it. It was already objectively *holy*; and therefore must needs be *sanctified* by men.

Light is shed on the radical meaning of the word *holy* in Gen. xxxviii. 21, Dt. xxiii. 17, where a cognate word is used to designate a profligate woman. This recalls the "sacred slave-girls" at Corinth "whom both men and women presented to the goddess:" Strabo bk. viii. 378. The essential idea of holiness is found here, though in a perverted form. Devotion to an impure deity creates impurity in the devotee : whereas devotion to God involves separation from all impurity.

Another trace of the word is found in the name *Kadesh* in Gen. xiv. 7, xvi. 14, xx. 1, Num. xiii. 26, xx. 14, 16, 22, etc. It suggests that these towns were specially devoted to the service of some deity. We may compare the Greek name *Hierapolis*, of a city in Phrygia, noted for its temple of Cybelé ; and of another in the north-

west of Syria, a chief seat of the worship of Astarté.

We have now gained, from many visible objects described in the Pentateuch, and from much there said about them, a clear and definite conception of holiness. The holy objects, men, things, places, or times, were distinguished from all others in that by the express command of God they had been placed in special relation to Him as devoted to His service. The term is relative, noting always a relation to deity. The idea of morality has not yet been suggested, except so far as it is implied in the devotion of intelligent beings to the service of God.

The holiness of God will be considered in our next chapter.

## CHAPTER III

### HOLINESS IN THE OTHER BOOKS OF THE OLD TESTAMENT

THROUGHOUT the Old Testament, the above meaning of the word *holy* is found. The words of Josh. iii. 5, "*sanctify* yourselves : for tomorrow God will do wonders among you," recall Exod. xix. 10. With Exod. iii. 5 compare Josh. v. 15, "the place whereon thou art standing is *holy*." Notice also ch. vi. 19, "all the silver and gold . . . are *holy* for Jehovah : into the treasury of Jehovah they shall come." Also ch. xx. 7, "they *sanctified* Kadesh in Galilee to be a city of refuge : " for these stood in special relation to God. Micah's mother said, in Jud. xvii. 3, "I have altogether *sanctified* the silver for Jehovah : " for she supposed that, by using the money to make an image, she was devoting it to His service.

In the Bk. of Psalms, the word *sanctify*



is never found : a clear proof that it was not equivalent to *purify*, an idea which not unfrequently occurs there. It is found only once in the other poetical books, in Job i. 5 ; and then in a ritual sense. In Ps. lxxxix. 5, 7, as in Job v. 1, xv. 15, Dan. viii. 13, the word *holy* or *saint* denotes the angels. And our chief thought about them is that they stand in special relation to God and are doing His work. In Ps. cvi. 16, "Aaron, Jehovah's *holy* one," recalls the ritual phraseology of the Law.

Very rarely in the poetical books does the word *holy* denote a good man : e.g. Ps. xvi. 3, "to the *holy* ones which are in the earth ;" and Ps. xxxiv. 9, "fear Jehovah, ye His *holy* ones." A still better case is 2 Kgs. iv. 9, where the lady of Shunem speaks of Elisha as a "man of God, a *holy* man." This use was prompted by a consciousness that a good man stands in special relation to God. Similarly Jer. i. 5, "before thou camest forth from the womb I *sanctified* thee, and gave thee as a prophet to the nations." For from his birth Jeremiah was set apart for this special work. As pointing to an intelligent and spiritual service of God,

these passages are an anticipation of the New Testament use of these words. This use was rare, because as yet holiness was definitely revealed only in symbolic outline. The inward reality underlying the symbolic form could not be clearly seen until the appearance of Him who was Himself a perfect embodiment in flesh and blood of that which the symbols dimly shadowed.

In Isa. xiii. 3, the destroyers of Babylon are called God's "*sanctified* ones;" because working out a purpose of God. So Jer. li. 27, 28: "*sanctify* against her nations, the kings of the Medes." Also Mic. iii. 5: "he that puts not into their mouths, they (the wicked priests) *sanctify* war against him." They proclaim war, professing to do so in the service of God. Compare also 2 Kgs. x. 20, "*sanctify* an assembly for Baal:" the only passage in which the word is used for devotion to a god other than Jehovah. But it was used by one who for the moment professed to believe that Baal was the true God.

In the Bks. of Chronicles, Ezra, and Nehemiah the word *holy* and its cognates are frequent, always in a ritual sense. So 2 Chr. xxiii. 6: "let none come into the

house of Jehovah except the priests. They shall come in: for they are *holy*." These books have much in common, in phrase and tone, with the latter part of Exodus, and with Leviticus.

In prophetic vision, we read in Isa. iv. 3, "he that remains in Jerusalem shall be called *holy*, everyone that is written among the living in Jerusalem;" and in ch. lxii. 12, "they shall call them The people of *holiness*, Jehovah's redeemed ones." Compare Zech. xiv. 20, 21: "In that day there shall be upon the bells of the horses, *Holiness* for Jehovah . . . yea, every pot in Jerusalem and in Judah shall be *holiness* for Jehovah of Hosts." In the Bk. of Daniel, e.g. ch. vii. 18, 22, 25, 27, the word *holy* or *saint* is a frequent designation of the future people of God. This is an all-important anticipation of the use of the equivalent Greek word in the New Testament.

The use of the words *holy* and *sanctify* in the above passages scattered throughout the Old Testament confirms strongly my exposition of their meaning in the preceding chapter.

In Exod. xv. 11, 13 we read of God as

"glorious in *holiness*" and of the "dwelling place of Thy *holiness*."

In Lev. xi. 44, 45, xix. 2, xx. 26, xxi. 8, with conspicuous repetition, in phraseology closely related to that quoted above and describing the holiness of Israel, God solemnly declares, "*Holy* am I;" and on the ground of His own holiness commands the people to *sanctify* themselves, and to be *holy*. In two of these passages, the holiness of God is given as a reason for abstaining from unclean food: a third passage refers to the holiness of the priests: and another is a warning to honour parents, to keep the Sabbath, and to turn from idolatry. In Lev. x. 3 God declares, "in those who are near to Me, I will be *sanctified*: and in the presence of all the people, I will be glorified." Similarly Num. xx. 12, xxvii. 14, Dt. xxxii. 51. Also Lev. xxii. 32: "ye shall not profane the name of My *holiness*: and I will be *sanctified* in the midst of the sons of Israel. I am Jehovah who *sanctifies* you, who brought you out from the land of Egypt, to be your God."

To determine the precise meaning of these conspicuous and solemn words, is

no easy task. Its difficulty is seen in the widely different expositions of them adopted by the best scholars. See ch. xiii.

One thing, however, is certain. In the four passages in which God speaks of Himself as *Holy*, all which passages we find in a book which is occupied almost exclusively with the Mosaic ritual; in the two passages quoted above from the song of Moses in Exod. xv.; and in those in which God claims to be *sanctified* by those who surround Him; the word *holy* must represent the same idea as in the hundreds of passages surrounding them in the books of the Law, in which it is predicated of men and things. For the number and commonness and variety of the visible objects called *holy* in the everyday life of Israel must have given to the word a clearly defined meaning well understood by every Israelite. By representing God as calling Himself *holy*, the writers and editors of the Sacred Books, and with them the nation which accepted these books as divine, recognised that in dealing with these holy objects Israel stood before a Holy and Supreme Personality, of whose

unseen nature these visible objects were a divinely-given expression.

We have seen that the one element common to all the holy objects, men, things, places, ritual, and times, was that by God's express command they all stood in a solemn relation to Him as specially His own. To speak of God as *holy*, is to say that this command and claim were a revelation of His nature. And this we can understand. Moses, Aaron, and Israel, encamped around the Sacred Tent, had thoughts about God very different from those of earlier days. To Aaron, Jehovah was now the supreme Personality who had claimed from him a lifelong and exclusive service. This claim was a new era, not only in his everyday life, but in his conception of God. Consequently, the word *holy*, which expressed Aaron's relation to God, was suitably used to express also God's relation to Aaron and to Israel. In other words, God's claim to the unreserved and exclusive devotion to Himself of the holy objects was an outflow of His inmost nature: and because He is what He is He can do no other than claim this unreserved devotion. Else-



where we shall see that it is an outflow of His infinite Love, which is itself the inmost Essence of God. This close relation of the holiness of God to the holy objects of the Old Covenant is clearly asserted in Lev. xx. 26: "Ye shall be for Me *holy* men; because *holy* am I, Jehovah. And I have separated you from the peoples, to be Mine."

Since God's claim to the unreserved devotion of His people surpasses infinitely all claims put forth for the gods of the nations around, it reveals the unique majesty of God. So Exod. xv. 11: "Who is like Thee among the gods, Jehovah . . . glorious in *holiness*?" And Mount Sinai, where He solemnly announced His claim, is called in v. 13 "the dwelling-place of Thy *holiness*."

Since this claim is an outflow of His inmost nature, and remains the same whatever man may do, it may be called the OBJECTIVE Holiness of God. When He manifested, in word or act, the strictness of His claim and His determination to uphold it, He was said to be *sanctified*, as in Lev. x. 3, in the case of Nadab and Abihu. When men yielded to God the devotion He claimed, i.e. when in the

subjective world of their own inner and outer life they put Him in the place of honour as their Master and Owner, they were said to *sanctify* God. So Dt. xxxii. 51, "because ye did not *sanctify* Me in the midst of the sons of Israel." So Num. xxvii. 14. This is the SUBJECTIVE Holiness which God claims for Himself in the hearts of His servants.

In the Bk. of Psalms, the word *holy* is sometimes, and the word *holiness* frequently, applied to God. In the vision in Isa. vi., the Seraphim proclaim three times that Jehovah is *Holy*. This solemn and emphatic repetition asserts His inviolable claim to the devotion of His intelligent creatures. Throughout the Bk. of Isaiah, we find some 24 times (also 2 Kgs. xix. 22) the phrase "*Holy One of Israel*;" and in Isa. xxix. 23 "the *Holy One of Jacob*." So Pss. lxxi. 22, lxxviii. 41, lxxxix. 18, Jer. l. 29, li. 5; also Ezek. xxxix. 7, "the *Holy One in Israel*." The *Holy One of Israel* is an exact counterpart to "*holy for Jehovah*;" just as in Lev. xx. 24, 26, etc. "I am Jehovah" is practically equivalent to "I Jehovah am *Holy*." Israel stood before Jehovah in mutual relation as "*holy for*

Jehovah" before "the *Holy* One of Israel." Israel belonged to Him who had made Himself in a special sense the God of Israel.

The obligation to sanctify Jehovah, found above in the Books of the Law, meets us in Isa. v. 16: "Jehovah of Hosts is exalted in judgment; and God the Holy One has been *sanctified* in righteousness." In the Bk. of Ezekiel we frequently read that God will be *sanctified*, especially by punishing the wicked. For the punishment of those who reject Him will reveal the inviolability of His claim to the allegiance and devotion of men.

In Exod. xx. 5, xxxiv. 14, Dt. iv. 24, v. 9, vi. 15, xxix. 20, xxxii. 16, 21, Ezek. xxxvi. 5, 6, xxxviii. 19, xxxix. 25, Zech. i. 14, viii. 2, and elsewhere we read of the JEALOUSY of God. In Josh. xxiv. 19, it is placed in close relation to His holiness: "A *holy* God is He, a *jealous* God." This suggests that the God of the Sanctuary has a husband's righteous claim to the undivided loyalty of Israel; and asserts that He will tolerate no rival. It thus confirms the interpretation given above. See further in ch. xiii.

The above quotations are samples of the use of a word found in the Old Testament nearly 800 times. The frequency and variety of its use make the meaning quite clear. In an immense majority of cases, the word *holy* is spoken of men or things or ritual or periods of time; and denotes that these stand in special relation to God as His possession, and that therefore men may not touch them except at God's bidding and to do His work. This special relation arose, not from man's free gift to God, but from God's command and claim, in consequence of which they stand, apart from anything man does or fails to do, in a new relation to Him. This, I have called OBJECTIVE HOLINESS. It is the most frequent use of the word. In this sense, God *sanctified* these objects for Himself. But, since some of them were intelligent persons and others were under the control of such, the word *sanctify* denotes also their own formal surrender of themselves and their possessions to God. This may be called SUBJECTIVE HOLINESS.

We also found six places in the Books of the Law, and many others in the Psalms and Prophets, in which the words

*holy* and *holiness* are predicated of, or attributed to, God: and from these we learnt that God's claim was not merely casual, but was an outflow and expression of His Essence; that men *sanctified* God and His Name by rendering to Him the devotion He claims; and that as the Creator of the World who had revealed Himself to Israel as to no other ancient nation, and had thus placed Israel in peculiar and solemn relation to Himself as His possession, Jehovah became the *Holy One of Israel*.

These results are independent of the dates and authorship of the Books of the Old Testament. For the general agreement of all extant Hebrew Manuscripts and the Greek Septuagint Version proves that the Old Testament as we possess it in modern Bibles reproduces with substantial correctness books held sacred by Israel during the Persian dominion. These books preserve for us Israel's memory of its past history; and reveal a knowledge of God, and a trust and joy in Him, unique in ancient literature. Moreover this memory of the past and these thoughts about God, by whomever the books were written, collected, or edited, were the

intellectual and moral and religious background and atmosphere of the Gospel of Christ.

In these ancient books, from various sources and of different dates, mostly uncertain, we cannot detect with confidence any definite and substantial progress of thought. For throughout the Old Testament we find a clear knowledge of one personal God, the Creator of the world, the righteous Ruler of men, and the covenant God of Israel. And, although the symbolic conception of holiness becomes much more prominent in what seem to be the later documents, the radical conception of holiness is the same throughout. Moreover, everywhere we find, alongside the exclusive holiness of certain separated objects, men or things, definite assertions of the holiness of the entire nation. So Exod. iii. 5, xix. 4-6, 23, xx. 8, 11, which are probably among the earliest parts of the Old Testament, compared with chs. xxix. 37, xxx. 29, Lev. xi. 45, xix. 2, apparently of much later date. This homogeneity of books written during many centuries points to a unique religious impulse which for long ages following dominated the thought and



worship of Israel. And it is impossible to doubt that this impulse was due to a teacher of colossal influence, Moses, and to an event unique in the religious history of mankind, the Exodus.

## CHAPTER IV

### HOLINESS IN THE SEPTUAGINT VERSION AND IN THE APOCRYPHA

WE come now to the Greek Septuagint (p. 16), in which we see Hebrew thought robing itself in European language, and thus unconsciously equipping itself for the conquest of the West, a conquest destined to exercise so mighty an influence on the history of the Kingdom of God, and the fortunes of the world. A word was needed to receive, and to carry forth unalloyed to the nations who spoke Greek, the great truths wrapped up in the Hebrew word we have just been considering.

A very common word, an almost exact Greek counterpart to the Hebrew word, was ready for the translator's use. Whatever, man or thing, was supposed to stand in some special relation to deity, was said, without consideration of its

inherent quality, to be *ἱερός*. And, as we have seen, this was the radical Hebrew conception of Holiness. It is, however, significant that the Greek word was never used, whereas the Hebrew word often was, as an attribute of God. But, in a few passages, Greek writers assert the great truth that of all sacred objects the good man is the most sacred; and they thus approach the moral conception of holiness, of which we have found traces in the Old Testament, and which is so conspicuous a feature of the New. Therefore, in spite of the above-mentioned shortcoming, it might seem that the word *ἱερός* was no unworthy Greek representative of the Hebrew conception of Holiness.

From this honour, however, the word was, throughout the Septuagint, utterly and rudely thrust out. As a rendering of the adjective *holy*, it never occurs. And only once is the substantive *ἱερόν* used in the frequent New Testament sense of *sanctuary*, viz. in the one strange passage (Ezek. xxviii. 18) in which we read of the sanctuary, not of Jehovah, but of Tyre. The reason is not far to seek. *Ἱερός* had been polluted by con-

tact with the corruptions of idolatry; and was therefore unfit for service in the Temple of God. Of this, we have had an illustration in the sacred prostitutes of Corinth. It is true that in the Hebrew language a similar corruption had defiled (see Dt. xxiii. 17) one member of the family of sacred words. But the defiled member was rigidly excluded from the service of God: and the defilement went no further. Whereas, in Greek, the defilement reached and saturated every member. With the Hebrew word, as a result of its consecration to the service of Jehovah, and in spite of the occasional profanation of sacred things, were associated ideas of purity and goodness. With the Greek word, in consequence of the fearful debasement of idolatry, were associated conceptions the vilest and worst. Another word must therefore be found to carry to the nations of the West, in its purity, the Hebrew conception of Holiness.

This honourable office was conferred on the comparatively rare word *ἅγιος*. Its rarity was a recommendation. For, that it had so few associations of its own made it the fitter to take up the meaning,

and appropriate to itself the associations, of the Hebrew word. And its associations, though few, were suitable. In classical Greek, it is never found as a predicate of gods or men; and was therefore free from the ideas of imperfection and sin which belonged in the minds of idolaters both to gods and men. It is frequently used by Herodotus, and occasionally by other writers, to describe temples of special sacredness; and seems to denote the reverence which their connection with the deity gave them a right to claim. It is probably akin to *ἄζομαι*, used by Homer (*Iliad* bk. i. 21, etc.) to denote reverence for the gods and for parents. It was evidently a nobler and purer word than *ἱερός*. The difference arose from the fact that, owing to the degradation of idolatry, there were objects supposed to stand in close relation to the gods, which had no claim whatever to man's real reverence. A very good example of the distinction is quoted in Cremer's excellent *New Testament Lexicon*, from Plato: "Amorous and untamed men are unable to abstain from the most *holy* bodies;" which Cremer properly contrasts with the *sacred* bodies of the

*sacred* slaves, in Strabo bk. vi. 272. See p. 28.

Such being the associations of the words, the authors of the Septuagint, deeply conscious of the difference between the gods of Greece and the One God of Israel, rejected *ἱερός*, which was already occupied by conceptions partly impure, and chose *ἅγιος*, which was in part unoccupied and in part occupied by a pure conception, viz. reverence, to receive and bear to the nations of Europe the definite Mosaic conception of Holiness. To represent the modifications of the Hebrew word, the Greek translators thrust aside the existing though rare derivatives of *ἅγιος*, and derived directly from *ἅγιος* a family of words of which every member was altogether new in Greek literature.

In Jud. xvi. 17, for the words "Nazarite of God," which the Alexandrian MS. reproduces, the Vatican MS. gives *ἅγιος Θεοῦ*. And rightly so. For the Nazarite was *holy*. And this holiness, Samson's deep sin could not obliterate.

In the Apocrypha, the use of *ἅγιος* and its cognates corresponds exactly to its use in the Septuagint, i.e. to the use of



the Hebrew word. The purely ritual use is found in Judith xi. 13: "the first-fruits of the corn, and the tithes of the wine and the oil, which they kept, having *sanctified* them for the priests." So 1 Macc. x. 39: "for the *holy* things which are at Jerusalem, for the expenses suitable for the *holy* things." Compare Sirach xlv. 4, "in his faith and meekness, He *sanctified* (Moses); He chose him out of all flesh:" and vv. 6, 7, "He exalted Aaron to be *holy* like him . . . and gave him the priesthood." In v. 10, we have Aaron's *holy* robe. So ch. xlix. 12: "a people *holy* for the Lord." From the days of the week God "exalted and *sanctified* the Sabbath:" ch. xxxiii. (xxxvi.) 9. God is "the *Holy* One from heaven," who redeemed Judah from the host of Sennacherib: ch. xlviii. 20. In 2 Macc. v. 15, the temple at Jerusalem, into which Antiochus dared to enter, is called "the most *holy sanctuary* (ἁγιώτατον ἱερόν) of all the earth." This use of the word *ἱερόν* was now safe: for the conception of Holiness was already indissolubly linked to ἅγιος. Compare Acts xxi. 28. Notice 2 Macc. i. 25, 26: "who madest the fathers Thy chosen, and didst *sanctify*

them . . . guard Thy own portion and *sanctify* it."

In the Apocrypha, as in the Septuagint, the word *ἅγιος* simply takes up the ideas associated with the Hebrew word; and passes them on unchanged, as an almost lifeless body, awaiting the new life soon to be breathed into it by a new and more glorious revelation.

## CHAPTER V

### HOLINESS IN THE NEW TESTAMENT

THE writers of the New Testament perpetuate and develop the Old Testament conception of Holiness. It was still remembered, "as written in the Law," that the firstborn was "*holy* to (or, for) the Lord:" Lk. ii. 23. The emphatic teaching of Exod. xxix. 37, etc., "all that touches the altar shall be *holy*," reappears in Mt. xxiii. 17, 19, where Christ appeals in argument to the fact that the temple has already *sanctified* (aorist) the gold used in its construction; and that day by day the altar *sanctifies* (present tense) the gift laid upon it. As in Neh. xi. 1, so in Mt. iv. 5, xxvii. 53, Jerusalem is called "the *holy* city." For it stood in special relation to God. In Acts vii. 33, Stephen quotes Exod. iii. 5: "the place on which thou standest is *holy* ground." The temple is still the "*holy* place:"

Mt. xxiv. 15, Acts vi. 13, xxi. 28. As in Jer. i. 5, 2 Kgs. iv. 9, so in Lk. i. 70, Acts iii. 21, the prophets are called *holy*. Similarly, Herod knew that the Baptist was "a righteous and *holy* man:" Mk. vi. 20.

The holiness of God, so solemnly asserted in Lev. xi. 45, etc., and conspicuously embodied in the term "*Holy* One of Israel," so frequent in the Bk. of Isaiah, is mentioned in the New Testament only in Jno. xvii. 11 where Christ addresses God as "*Holy* Father;" in Heb. xii. 10, "partakers of His *holiness*;" in 1 Pet. i. 15, 16, quoting Lev. xi. 44, etc.; in Rev. iv. 8, a repetition of Isa. vi. 3; and in Rev. vi. 10, "Master, the *Holy* and True." In these passages, the meaning of the word *holy* is practically the same as that deduced above, on pp. 34-39, from its similar use in the Old Testament; except that our conception of the holiness of God will deepen with our deepening sense of the infinite love of God revealed in Christ, and of the unreserved devotion which in Christ He claims from and waits to bestow upon His adopted sons. This topic will therefore be further considered in ch. xiii.

after our examination of the holiness of the servants of Christ.

The holiness of God receives conspicuous recognition in the Lord's Prayer : "May Thy Name be *sanctified*:" Mt. vi. 9, Lk. xi. 2. We pray that the Name of God may elicit the reverence due to Him who claims the unreserved devotion of all His intelligent creatures. It recalls Pss. ciii. 1, cv. 3, cxi. 9, cxlv. 21.

The most conspicuous and frequent use of the word *holy* in the New Testament, more than one-third of the whole, is the term "*Holy Spirit*," specially frequent in Luke and Acts. In Ps. li. 11, Isa. lxiii. 10, 11, these words are found in the Septuagint, as a Greek rendering of the Hebrew phrase, "Thy Spirit of *Holiness*." This epithet reminds us that the Spirit of God is the divine source of an inward influence going forth from God and leading men to devote themselves unreservedly to His service. All human inward holiness is an outflow, as we shall see in ch. ix., of the Spirit of God communicating to men, by immediate contact of Spirit with spirit, His own essential devotion to God.

The second most frequent use of the

word *holy* in the New Testament is as a designation of church-members indiscriminately without reference to their measure of spiritual development. So 1 Cor. i. 2, "to the Church of God which is in Corinth, men *sanctified* in Christ Jesus, called *saints*," and frequently in the letters of Paul, the Ep. to the Hebrews, and the Bk. of Revelation; also Acts ix. 13, 32, 41, xxvi. 10, and in Jude 3. This use will be further considered in ch. vii.

In ch. vi. other important teaching about the holiness of Christ will claim our attention.

So far the conception of Holiness has advanced little beyond the development attained in the Old Testament. But the greater frequency of holiness as an attribute of the Spirit of God is a mark of that better covenant of which the indwelling and sanctifying presence of the Spirit is so conspicuous and glorious a feature. And the underlying similarity of the use of the word *holy* in the Old and New Testaments is a proof how fully the earlier conception of holiness lived on in the thought of Israel.



## CHAPTER VI

### THE HOLINESS OF CHRIST

THE recognition, apart from any thought of the ritual of the temple, of Elisha as a "man of God" and therefore "*holy*," and of Jeremiah as *sanctified* by designation from birth for special service as a prophet, suggests irresistibly that in the Incarnate Son we shall find the Holy of Holies of mankind. This is clearly taught in a few conspicuous passages of the New Testament.

On the eve of His birth, He was announced (Lk. i. 35) by an angel as "the *Holy* Thing:" the neuter form leaving out of sight all except that He would be an embodiment of holiness. He was acknowledged, both by His disciples (Jno. vi. 69) and by (Mk. i. 24) evil spirits, to be "the *Holy* One of God." The added words "of God" remind us that the holy objects stood in special relation to God.

In Jno. x. 36, the Son speaks of Himself as one "whom the Father *sanctified* and sent into the world." This sanctification is evidently, in close agreement with Jer. i. 5, designation to the special work of which in Jno. xvii. 4 the Son speaks as "the work which Thou gavest Me to do." Touching His own daily self-devotion to this work, He says in Jno. xvii. 19, "I *sanctify* Myself." The ascended Saviour is in Acts iii. 14 called, like the Baptist in Mk. vi. 20, "*holy* and righteous;" and in Acts iv. 27 "the *holy* Servant" of God. In Rom. i. 4, Paul asserts that He was "marked out as Son of God, according to a spirit of *holiness*." In Rev. iii. 7, He is called "the *Holy*, the True." Whether in 1 Jno. ii. 20 the word *holy* refers to the Father or the Son, is uncertain.

The above passages imply that in the Incarnate Son there was, amid the limitations of human life on earth, a perfect impersonation of the idea imperfectly shadowed forth in the Mosaic ritual. We expect to find Him standing in special relation to God, and living a life of which the one and only aim is to accomplish the purposes of God. Our expectation is

realised. The Son says, in Jno. iv. 34, "My food is to do the will of Him that sent Me, and to complete His work;" in ch. v. 19, "the Son cannot do anything of Himself, but what He sees the Father doing;" in v. 30, "I seek, not My own will, but the will of Him that sent Me;" in ch. vi. 38, "I am come down from heaven, not to do My own will, but the will of Him that sent Me;" and in ch. xvii. 4, "I have glorified Thee on the earth, having accomplished the work Thou gavest Me to do." Similarly Paul teaches in Rom. vi. 10, "the life which He lives, He lives for God;" in ch. xv. 3, "Christ did not please Himself;" in 1 Cor. iii. 23, "ye are Christ's and Christ is God's." In Heb. iii. 2 we read that Christ was "faithful to Him that made Him;" and in ch. ix. 14, "He offered Himself spotless to God."

In Jesus we see a life, lived in human flesh and blood, of which God was the one and only aim. All the powers, time, and opportunities of Jesus were used, not to gratify self, but to work out the purposes of God. And this devotion was rational. The human intelligence of Jesus, mysteriously informed by the divine

intelligence of the Son of God, comprehended and fully approved and appropriated the Father's eternal purpose to save mankind through the death of His Son and to build up an eternal kingdom of rescued humanity : and of this intelligent approval every word and act of the human life of Jesus was a perfect out-working. In this sense, in a measure infinitely surpassing the thought of Israel, the Old Testament conception of Holiness found in Him its realisation.

This being so, we are not surprised to find, in a few passages, the holy objects of the Old Covenant used as symbols of Christ. In Jno. ii. 21, as His words are expounded by the Evangelist, "He spoke of" His body as a "Temple." In Heb. iii. 1, ix. 11 He is called a "High-Priest : " and in chs. ix. 11—x. 29, we read that the sacrifice which as Priest He offered was His own Body and Blood. In ch. x. 29, some who have treated with wanton insult the Spirit of grace are said to have been *sanctified* in the blood of the Covenant : and in v. 14 we read that "by one offering" Christ "has perfected for ever those who are being *sanctified*." All this recalls the ancient ritual ; and teaches plainly

that whatever holiness belonged to the tabernacle and its ritual attained in Christ its perfect realisation.

We notice further that, under the Old Covenant, the holy men and things were separated by their holiness from the common work of common life. This is very conspicuous in the last of the prophets, the "righteous and holy man" (Mk. vi. 20) in whose person and teaching was summed up whatever had been revealed in the earlier dispensation. The contrast of John and Jesus is the contrast of holiness as revealed in the Law and in the Gospel. John lived in the wilderness, away from the dwellings of men, and ate strange food. Jesus lived a common life, toiling at a trade, enjoying social intercourse, partaking of human hospitality, and eating the food set before Him. This teaches plainly that holiness in its highest degree, i.e. the highest conceivable devotion to God and His Kingdom, does not involve separation from the common business of life. And, when we see Jesus using the opportunities afforded by this common intercourse with men to advance the interests of the Kingdom of God, we learn that even the common things of

common life may be laid on the Altar as a means of doing His holy work.

We saw that under the Old Covenant devotion to God involved separation from whatever, in symbol or reality, was opposed to God: for all sin tends to misery and destruction; whereas God's purpose is life and happiness. Consequently the holiness of Jesus involved His absolute separation from, and strenuous hostility to, all sin. See further in ch. xi.

Again, the only purpose of God which we can conceive as having a practical bearing upon us is His purpose to save men from sin and death, and out of the ruins of lost humanity to build up the eternal Kingdom of which Christ will be King and His servants citizens. Consequently, to us, devotion to God implies devotion to this one purpose: and this one great divine purpose is inseparably linked to our conception of holiness. This is the only explanation, and a complete explanation, of Jno. x. 36, "Whom the Father *sanctified* and sent into the world"; and of ch. xvii. 19, "on their behalf I *sanctify* Myself, in order that they also may be *sanctified*." The words, "sent



into the world," are the links binding together these two passages. The Father's mission was the objective sanctification of the Son for this great work. His own fulfilment of this mission day by day throughout His life on earth, culminating in the supreme sacrifice on the cross, was His own subjective sanctification of Himself.

The words in 1 Pet. iii. 15, "*sanctify* Christ as Lord in your hearts," recall Dt. xxxii. 51, Num. xxvii. 14, "*ye sanctified* Me not in the midst of Israel." The meaning can only be, Recognise Christ, in the inmost chamber of your being, as your Lord, and therefore justly claiming your unreserved obedience and devotion. These words give to Him the prerogative which in the earlier covenant Jehovah claimed for Himself. They are little or nothing less than a recognition that Christ is divine.

From the above passages we learn that the word *sanctify* does not necessarily involve inward change in the person sanctified. For such change in the Son of God is inconceivable.

Thus from the great Author and Archetype of renewed humanity we have

obtained a complete conception of Holiness. We have seen a Man, though God yet perfect Man, whose life was a ceaseless and perfect accomplishment of one purpose, viz. to use all His powers, time, and opportunities, to build up the Kingdom of God. And we have learnt that this purpose was an outflow of an intelligent comprehension and full approval of an eternal purpose of God. In virtue of this intelligent, hearty, and ceaseless appropriation of the Father's purpose, and of its perfect realisation in all the details of the Saviour's life, He was appropriately called "The *Holy* One of God."

In my *Manual of Theology*, especially §§ 95, 276, I have endeavoured to prove that the devotion of the human life of the Incarnate Son to the work for which the Father sent Him into the world has its eternal Archetype and Source in the essential devotion of the Eternal Son to the Eternal Father. We there found in God a Person distinct from the Father yet sharing with Him, by eternal derivation from Him, all the attributes of God; and we saw the divine life thus received flowing back in full volume in unreserved devotion to the Father; the infinite and

eternal Stream to its infinite and eternal Source. Thus are the holiness of the Son, as of the Father and the Spirit, and all creaturely holiness, traced up to the eternal and essential relations of the Father, Son, and Spirit.

## CHAPTER VII

### THE HOLINESS OF THE SERVANTS OF CHRIST

ON p. 54 we saw that in the letters of Paul and the Bk. of Revelation frequently, and in the Ep. to Hebrews and the Bk. of Acts, church-members are indiscriminately called *saints* or *holy* persons, without thought of the measure of their moral development. The Corinthian Christians were "babes in Christ" and "carnal:" 1 Cor. iii. 1-3. Yet they were "*sanctified* in Christ:" ch. i. 2. All this is explained by the use of the word *holy* in the Old Testament. They were objectively holy in the sense that "in Christ," i.e. through His incarnation, teaching, and death, God had claimed them for His own, that henceforth "they should live, not for self, but for Him who on their behalf died and rose:" 2 Cor. v. 15. This claim of God placed them in a new and solemn relation

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to Him which could not be set aside by, although it greatly aggravated the guilt of, unfaithfulness to this high vocation. So in Heb. x. 29 we read of one who had "trampled under foot the Son of God and counted as a common thing the blood of the covenant in which he was *sanctified*."

The word *saint* is therefore very appropriate to designate the professed followers of Christ. For it declares what God requires us to be. To admit sin or selfishness into our hearts is now sacrilege. Nay more. This title sets forth our privilege. The name we bear tells us God's will concerning us. Therefore, since our own efforts have proved that the life He would have us live is altogether beyond our power, we may take back to Him the name He gives and claim with lowly confidence that He will Himself accomplish in our hearts and lives His own purpose. To keep ever before the professed servants of Christ the real significance of their profession, the Holy Spirit moved the early Christians to call each other *saints* or *holy* persons. This is the OBJECTIVE holiness of the Church of Christ.

A few conspicuous and important

passages in the New Testament indicate the SUBJECTIVE holiness set before the professed followers of Christ in the title they bear.

In His great prayer on the eve of His betrayal, Christ prays, in Jno. xvii. 11-19, "Holy Father, keep them in Thy Name . . . keep them from the Evil One . . . *sanctify* them in the truth. . . . According as Thou didst send Me into the world, also I have sent them into the world. And on their behalf I *sanctify* Myself, in order that also they may be *sanctified* in the truth." This recalls Jno. x. 36, "whom the Father *sanctified* and sent into the world." The connecting link is the phrase, "sent into the world." As the Father consecrated the Son to the special work of rescuing the lost and bringing them back to their Father in heaven, so has the Son sent on the same errand of mercy those who follow Him; and He now prays that God will breathe into them this new life of unreserved devotion to the task set before them. For nothing less than this can be the answer for which the great Intercessor pleads. It is the subjective realisation of the objective holiness described above.



For the same subjective sanctification, Paul prays in 1 Thess. v. 23: "may the God of peace Himself *sanctify* you." The word following, rendered *wholly* in the English versions, denotes, not the manner or measure of this sanctification, but its result: "may He *sanctify* you, and thus make you, in every part, *full-grown*" or "perfect," or "mature." Now unquestionably the Thessalonian Christians were already at least on the level of the immature Corinthians who are said to be "*sanctified* in Christ." Paul's prayer can mean no less than a subjective realisation in them of the devotion which God claims from His adopted sons. He adds a prayer for the maintenance in them of this inward subjective holiness: "may your spirit and soul and body, every part complete, be kept blameless in the coming of Christ;" and a confident hope, "Faithful is He that calls you, who also will do it."

This holiness "in body and spirit" is in 1 Cor. vii. 34 set before a Christian woman as her aim in life; parallel to "how he may please the Lord" in v. 32. In 2 Cor. vii. 1, it is set in relation to cleansing from the defilement of sin: "let

us cleanse ourselves from all defilement of flesh and spirit, attaining *holiness*."

The sanctification of the body in a sacrificial sense is taught in Rom. vi. 13, 19: "present the members of your body as slaves to righteousness for *sanctification*." So v. 22: "ye have your fruit for *sanctification*." So ch. xii. 1, at the beginning of the practical application of Paul's great statement of the Gospel, in language redolent of the ritual of the altar: "present your bodies a living sacrifice, *holy*, well-pleasing to God, your rational service." Our hands and feet and lips must be laid on the altar, to be intelligently used for God, this consecration of our bodily powers being the ritual of worship which God requires from us.

In ch. xv. 16 Paul describes his own priestly service: "that I should be a minister" (same word in Heb. viii. 2, of Christ as High-Priest and with direct reference to the ritual of the Tabernacle) "of Christ Jesus for the Gentiles, proclaiming as my priestly work the Gospel of God, in order that the offering up of the Gentiles may be acceptable, *sanctified* in the *Holy Spirit*." The proclamation of the Gospel to the Gentiles was the sacri-

fice which Paul laid day by day on the altar. This sacrifice was *sanctified* by the *Holy* Spirit who inspired the preacher. Similarly Col. i. 22, "to present you *holy* and without blemish and without reproof before Him ;" Eph. i. 4, v. 27.

Very emphatic is 1 Pet. i. 15, 16: "according to the pattern of the *Holy* One who called you, also yourselves become *holy* in all ye do ; because it is written, *holy* shall ye be because I am *holy*." Here a Christian teacher, writing to men and women in every position in life who had been "begotten again by means of the resurrection of Christ," urges them, in view of the holiness of God who had called them to His service and had rescued them from a worthless life by the precious blood of Christ, to be themselves *holy* in every movement and turning in life : see chs. i. 3, 19, ii. 18, iii. 1. This exhortation, he supports by quoting the words so conspicuously repeated in Lev. xi. 44, 45, xix. 2, xx. 26, xxi. 8, "*Holy* shall ye be ; because I am *holy*." The word rendered in the A.V. "manner of conversation," in the R.V. "manner of living," denotes all the changing activities of life. The quoted words,

"ye shall be *holy*," are a command and a prophecy; and, since the command can be obeyed and the prophecy fulfilled only by the work of God in man, they are also a promise. Here is a devotion to God embracing all we do, speak, or think. The sacrificial nature of this sanctification is suggested by the costly blood of the spotless Lamb, in *v.* 19; and is plainly asserted in *ch. ii.* 5, 9, "a *holy* priesthood, to offer up spiritual sacrifices acceptable to God . . . a royal priesthood, a *holy* nation, a people for God's own possession."

In all these passages, holiness is set before the readers, not as already possessed, but as an object for their effort and prayer and faith. This aim can be no other than the actual realisation in man of God's purpose that he live a life of which God and His purpose of mercy are the one all-controlling purpose. In this sense, we are *holy* just so far as we look upon ourselves and our possessions as belonging to God, and use our powers, time, opportunities, to save and bless those for whom Christ died. This is the SUBJECTIVE holiness to which God calls His servants.

Since our life on earth is lived in flesh and blood, and since the constitution of our bodies shapes all we do, and exerts on us a constant influence, good or bad, this consecration involves, as quoted on p. 67 f., sanctification of our bodies, our possessions, our time, and our entire environment.

Since the Mosaic ritual was, as we have just seen, a prophetic outline of the holiness required in us, the various holy objects of that ritual were types, as of Christ (see p. 58), so of us. We are "a *holy* Temple," 1 Cor. iii. 16, vi. 19, 2 Cor. vi. 16; a "*holy*" and "royal priesthood," 1 Pet. ii. 5, 9; and "a *holy* sacrifice," Rom. xii. 1. Our future life will be a "Sabbath-keeping:" Heb. iv. 9. All this confirms strongly the above interpretation of the words *holy* and *sanctify*; and still further links them to the holy objects of the Old Covenant.

This ideal life of unreserved devotion to God is also in the New Testament described in other phraseology. So Rom. vi. 11: "Reckon yourselves to be . . . living for God, in Christ Jesus;" followed, as noted above, by the sacrificial language in vv. 13, 19, 22. So ch. xiv. 7: "none of us lives for himself; for, if we live, we

live for the Lord." Also very clearly in 2 Cor. v. 15: "He died in order that they who live may live no longer for themselves but for Him who on their behalf died and rose." Similarly, 1 Cor. vi. 19, iii. 23: "ye are not your own . . . but Christ's."

We also notice that in the New Testament the word *sanctify* occurs most frequently in the Ep. to the Hebrews, the book which deals most fully with the Mosaic ritual. This suggests that in the Apostolic Churches the word had not shaken off, as to a large extent it has now, its original relation to that ritual. To this original reference of the word, we must ever recur if we wish to think of holiness as it was understood by the early Christians.

Very interesting is 1 Cor. vii. 14: "the unbelieving husband is *sanctified* in the wife." Since the people of God are holy, it might be thought that, as taught in Ezra ix. 2, "the *holy* seed" ought to separate itself from contact with the unholy. Paul says, No. The Christian wife, in virtue of the universal priesthood of believers, lays her husband on the altar of God, and in all



her treatment of him seeks to advance the purposes of God. Therefore, in the subjective world of the wife's inner life, the husband, unbeliever though he be, is a *holy* object; and the wife's intercourse with him is a service of God. The correctness of this view, Paul proves by showing that if the principle of separation from the unbelieving were accepted it would in some cases compel a Christian mother to forsake her children, who evidently, in spite of even their possible rejection of the Gospel, have a claim on their mother's care. And, if it be right for her to live with her children, some of whom may be adult idolaters, on the same principle it is right for her to live with her husband. This argument is additional proof of the sacerdotal significance of the word *holy* in the New Testament.

Notice 1 Tim. iv. 4: "Every creature of God is good . . . when received with thanksgiving: for it is *sanctified* through the word of God and prayer." The "word of God" is the Creator's voice allotting vegetables and animals for man's food: Gen. i. 29, ix. 3. This universal "word" was for a time restricted; but the restriction had been solemnly revoked, and the

original word was again in force : Lev. xi. 4-8, Acts x. 13-15. Whatever we eat "with thanksgiving" is, by the original "word of God" and our thanks, which is a recognition that it is God's gift to us, made holy food suitable for the holy people. Without such intelligent recognition, it would be defiling : Rom. xiv. 14.

We have now, by study of the Old and New Testaments, obtained a clear conception of Holiness as understood by the writers of the Bible. The word *Holy* means unreserved devotion to God ; in nearly all cases, of that which God has claimed for Himself. This idea we have seen realised and embodied in the Son of God, whose life with God, before the world was made, was marked by the unreserved devotion to the Father of a divine Life received from Him ; who took upon Himself our flesh and lived on earth a human life, and now lives upon the throne of God a glorified human life, simply and only to accomplish the Father's purposes. The same idea, we have seen realised in the Spirit of God, who ever goes forth from the Father in order to lead us back to the Father, and whose every influence tends towards Him. The

same idea is in part realised in the adopted sons of God: for God has claimed them for His own; and His claim puts them, whatever they may do, in a new and solemn relation to God. The full idea of Holiness is realised in them only so far as their entire activity of body and mind is the outworking of a single purpose to accomplish the purposes of God.

## CHAPTER VIII

### THE NEW LIFE OF DEVOTION TO GOD

THE above exposition of the words of Christ, as remembered and expounded by the writers of the New Testament, sets before us, when read in the light of their mental and religious environment as preserved for us in the Old Testament, a new ideal of moral excellence, the noblest ideal we can conceive. This ideal found embodiment in the Mosaic priesthood. The ideal priest saw above and within the sacred Tent a supreme Person who had claimed from him a life-long devotion to the due performance of the sacred ritual as an outward symbol of inward truth. The extension in the New Testament of this priestly dignity to all servants of Christ, including men and women in all positions in life, implies that all they say and do is designed to be a sacrifice laid on the altar of God,

acceptable to Him. It teaches that God claims that our entire activity of body and mind be controlled by one purpose to use all our powers to work out His purposes.

This ideal is realised absolutely in the picture of Christ portrayed on the pages of the New Testament. In Him we see a life lived under the limitations imposed by flesh and blood, in human weakness, surrounded by bad and hostile men, and under the fierce attack of spiritual foes ; a life of unswerving loyalty to God and to the great purpose for which He sent His Son into the world. He thus gave to human life a unity, dignity, and power unknown before and otherwise inconceivable.

On p. 62 we saw that this perfect human life was a perfect outflow, under human conditions, of the eternal nature of the pre-incarnate Son of God. Thus the above ideal of Holiness finds its eternal archetype and source in the eternal relation of the Son to the Father.

The above ideal sets before us an aim in life, the best possible aim, one which everyone can pursue, at all times amid all the various and varying circumstances

of life, and in the pursuit of which he can use to the full all his powers. Now all human effort receives its worth from the object aimed at. No act is trifling which tends to accomplish a great purpose: whereas the greatest effort which aims at nothing beyond itself is worthless. An aim perseveringly pursued gives to life unity, force, and grandeur. This has sometimes been so, to some extent, even when the aim has been unworthy. Life has then been a failure; but sometimes a splendid failure. Now all self-chosen aims must needs be selfish, and therefore unworthy. For the stream cannot rise above its source. Therefore God, in order to ennoble even the humblest of His children, has given Himself and His own purpose of mercy in Christ to be their single aim; in order that thus, by directing their efforts to the accomplishment of a purpose chosen by divine wisdom and love, they may themselves daily rise towards God.

This lofty aim prompts all human excellence. For it sets to work all our powers, and sets them to work in the best possible direction. It gives to intellectual effort its strongest motive and



noblest aim, viz. to comprehend and convey to others the life-giving Truth of God; and it guards intellectual success from the perils which surround it. It gives the noblest motive for care and development of the body: for it shows us that the powers even of our perishing body may work out eternal blessing. And it gives the only pure motive, and a very strong motive, for effort after material good: for it teaches that this world's wealth may be a means of gaining for ourselves, and distributing to others who for want of it are perishing, the infinite wealth of heaven.

Such a life must ever be one of ceaseless and strenuous activity. For the misery of the world, seen in the light which shines from the Cross of Christ, lays upon our hearts an obligation to do all we can to seek and to save the lost and to build up the eternal and glorious Kingdom of God. Thus holiness, as expounded above, quickens, develops, and elevates, all human life. And devotion to God becomes devotion to the highest interests of men.

Again, Holiness not only develops, but satisfies, the intelligence. The mind of the holy man contemplates with full

approval, in spite of any sacrifices it may involve, the aim of his ceaseless efforts. And his best judgment selects from the means at his disposal those which seem to him most fitted to attain this end. Thus he, and he only, lives a life strictly in accordance with the dictates of reason. In him, that which is by nature highest, viz. the mind, actually rules; and that which is by nature lower, the body, attains its highest well-being by acting under the direction of that which is nobler than itself. Consequently, in him there is perfect harmony and perfect peace combined with highest activity.

This ideal life is practicable, in the highest degree, to all persons in all positions in life. The man or woman who has fewest powers may use them all for God. And he whose circumstances are most adverse may yet make it his single aim to do all he can to work out the purposes of God. And, if so, even adversity will show forth the glory, and thus help forward the work, of Him whose grace is ever sufficient. That Holiness is possible to all men always, is some proof that the teaching which claims it is from God.

Another proof of the same is found in the fact that Holiness is not only possible in, but fits a man for, every position in life. By making men right with God, it makes them right one with another. For we have seen that he who accepts as his own the purposes of God will seek to do all possible good to all within his reach. He will thus be a good son or a good father, a good neighbour or a tradesman pleasant to deal with, a good citizen, judge, or statesman. His presence wherever he is will be a help to all around ; and a bright and guiding light in a dark world.

Lastly, Holiness makes us completely free from bondage to the world around, and from fear of the uncertainties and perils of life. For the world is in the hands of God : and all its forces are controlled and guided by His power to work out His deliberate purpose. And, so far as we are holy, His purpose is our purpose. Therefore, strange as the words may seem, between us and everything around us there is perfect harmony. For whatever comes to us comes from God to help us to accomplish our one earnest purpose. Even the dark things of life

are helpers affording us opportunities and aid to serve God. Thus the world is beneath our feet: for it is under the feet of Him who has made us partners of His throne. And in security and peace, a peace passing understanding, we reign with Him.

A comparison of the New Testament with all earlier literature proves that this life of unreserved devotion to God in the service of Christ is a new and conspicuous element in the Gospel of Christ. Before His day, men had recognised, especially in Greece and still more in Rome, that the interests of the individual are bound up in the interests of the community. Recognition of this truth raised patriotism into a sacred duty. Loyalty to Jehovah was enjoined by the prophets of Israel: and exclusive devotion to His service was set forth, in symbol, by the ancient ritual. And many religions have demanded from their votaries costly sacrifices to be laid on the altars of their gods. Yet not till Christ came was there set before each of the servants of God one definite work, viz. to save and bless all within our reach, by leading them to bow to Him who justly

claims their devotion, a work within the capacity of the humblest yet demanding the full consecration of the most richly endowed, worthy of and abundantly recompensing the greatest sacrifices, and ennobling everyone engaged in it. This lofty conception, fulfilling earlier anticipations, and affording a new standard of human excellence, we have traced by decisive documentary evidence to Jesus of Nazareth.

## CHAPTER IX

### SANCTIFICATION IN CHRIST

THE realisation in themselves of the above ideal is the task set before the servants of Christ. We ask how it may be achieved.

Evidently the first step towards, and an abiding condition of, this life of loyalty to Christ is a deliberate and resolute purpose to devote ourselves without reserve to His service. This involves a surrender of all other purposes except so far as they can be and are subordinated to this one great purpose ; and an acceptance of a path in life marked out not by our own choice but by the will of Another. This initial and continued self-surrender is the costly sacrifice which God claims : it is the costliest sacrifice which man can lay upon the altar of God. It is our self-consecration to the great work of Him who said, "On their behalf I *sanctify*



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Myself, in order that also they may be *sanctified* in the Truth."

Strange to say, an immediate result of this resolve is a painful discovery of our inability to accomplish, or even to maintain, it. In proportion to our earnestness, we become conscious of a hostile force within us hindering the accomplishment of our purpose and even more or less dethroning the purpose itself. This felt inability becomes to us an intolerable bondage and condemnation. Henceforth for us there can be no real peace until we yield to Christ the devotion He claims. For deliverance from this bondage, and for a realisation in ourselves of this new life of loyalty to Christ, we turn again, as when seeking pardon for past sins, to the Gospel of Christ.

Our inability to live for Christ by any moral strength of our own proves at once that devotion to Him is possible to us only as a gift and work of Him who gave His Son to rescue man from sin. This is implied in the prayer of Christ in Jno. xvii. 17, "*sanctify* them in the Truth;" and in that of Paul in Thess. v. 23, "may the God of peace Himself *sanctify* you:" for, as we saw on pp. 66-68, these prayers

ask for no less than the actual realisation in men of their purpose to live for God. It is also implied in Ph. i. 6, "He who has begun in you a good work will complete it till the day of Jesus Christ;" and in ch. ii. 12, 13, "work out your own salvation . . . for it is God who works in you both to will and to work, on behalf of His good pleasure," i.e. in order to accomplish what seems good to Him. So also 2 Cor. v. 17, "if anyone be in Christ, he is a new creature;" Gal. vi. 15, "in Christ Jesus neither circumcision is anything nor uncircumcision, but a new creature," or "creation." For a new creature involves a fresh putting forth of the creative power of God. In Eph. i. 19, 20, the surpassing power of God put forth in those who believe is compared to the power which raised Christ from the dead and to heaven. Consequently, as we read in ch. ii. 10, "we are His work, created in Christ Jesus for good works;" and in ch. iv. 24 we read of "the new man which, in harmony with God, has been created in righteousness and purity of truth."

Now whatever God does, especially in the work of salvation, must have been a definite thought and purpose in His

mind from eternity. This eternal purpose must have included a selection of the objects of salvation and of the path along which God was minded to lead them to the goal He had selected. In this sense, God "chose us in Him before the foundation of the world, that we should be *holy* . . . having, in love, predestined us for adoption as sons through Jesus Christ:" Eph. i. 4, 5. Since this adoption and sanctification are a reproduction in us of Christ's human devotion to God, and of the eternal devotion of the Son to the Father, Paul could write, in Rom. viii. 28, 29, "called according to purpose: because whom He foreknew, He also predestined to be conformed to the image of His Son." For, of this image, as reflected in the pages of the New Testament, unreserved devotion to the Father is an essential and conspicuous element.

This realisation of an eternal purpose, no external force can hinder: for "neither death nor life . . . can separate us from the love of God." We are therefore "more than conquerors:" *vv.* 37-39. But the realisation is none the less altogether contingent on man's self-surrender to the

divine purpose. For Christ said, "I would . . . and ye would not : " Mt. xxiii. 37.

This purpose to save and sanctify sinful man must have been an essential part of God's original purpose to create the universe and man. For the human race is infinitely the most important part of the material universe as known to us. And when God made man free, and therefore liable to fall, He must have foreseen man's misuse of his freedom and the whole course of history. Consequently creation and redemption, including the death of Christ, must have been parts of one great purpose.

In view of all this, we expect to find that the devotion to God of ourselves, our powers, and our possessions, is a result, not only of God's claims, but of His power working in us the devotion He claims. So Col. i. 29, "for which end I also toil, agonizing according to His inworking, inwrought in me in power." This implies that Paul's intense efforts for the full development of his readers were wrought in him by the power of God.

Our sanctification stands also in definite relation to Christ. So 1 Cor. i. 2,

"*sanctified* in Christ." In Rom. vi. 11, the ideal life which Paul bids his readers claim, viz. "dead to sin but living for God," is said to be "like" Christ and "in Christ," who Himself (v. 10) "died to sin . . . and lives for God." In ch. xiv. 9, we read that "for this end Christ died and lived, in order that both of dead and living He might be Lord." Still more definitely in 2 Cor. v. 15: "on behalf of all He died, in order that they who live may live, no longer for themselves, but for Him who on their behalf died and rose." This implies that the new life of devotion to God and to Christ was a definite purpose for which He laid down His life. So Gal. ii. 19, 20: "I died to law, in order that I may live for God. With Christ I am crucified. And there lives no longer I, but in me Christ lives." This implies that, just as our spirit gives to our body life and activity, so the living inward presence of the Crucified was the source in Paul of a higher life and activity.

Similarly Heb. xiii. 12: "Jesus, in order that He might *sanctify* the people through His own blood, suffered outside the gate." So ch. x. 10, 14, 29: "we are *sanctified*

through the offering of the body of Jesus . . . by one offering He has perfected for ever those who are being *sanctified* . . . the blood of the Covenant in which he was *sanctified*." In this sense, in ch. ii. 11 we read of "Him who *sanctifies* and them who are *being sanctified*."

All this places, as we shall see further in ch. xi., the sanctification of believers in close relation to the death of Christ. And this sacrificial teaching suggests irresistibly that when, as recorded in Jno. xvii. 19, Christ said "on their behalf I *sanctify* Myself," He had special reference to His own approaching death.

If then to-day, in response to God's claim, we are in any measure living for God, it is because centuries ago, in fulfilment of an eternal purpose of God, the Holy One of God consecrated with His Own Blood the altar on which are laid today in willing sacrifice whatever we have and are; and because He who once lived a human life on earth and now lives a glorified human life upon the throne of God, simply and only to work out the Father's purposes, now lives in us as the mysterious inward Source of a life like His own life of unreserved



devotion to God. Thus has Christ "become to us *sanctification*:" 1 Cor. i. 30.

This sanctification in Christ involves "fellowship," i.e. partnership (same word in Lk. v. 10), with Christ in all that He has and is, in His Sonship and service, in His sufferings, in His inheritance as Son of God, and in His glory: Rom. viii. 17, Eph. ii. 5, 6, 2 Tim. ii. 11, 12. It involves also a felt inward presence of Christ dwelling in our hearts, living in our lives, guiding and guarding and helping us in all we do, and enabling us to live a life of devotion to God like that of the incarnate Son. And this inward presence of Christ evokes in us a sense of companionship with One infinitely strong and wise and loving, a Person distinct both from ourselves and from the Father to whom He bows. To unnumbered thousands, this unseen companionship has supplied abundantly the lack of all other fellowship, even in the loneliest and darkest paths in life. In this mysterious and glorious fellowship, which words fail utterly to describe, has been fulfilled the Master's parting promise, "I am with you always:" Mt. xxviii. 20.

Of this inward presence of Christ, as

of all else which God does in man, the Holy Spirit is the Agent. Where He is, there is Christ, and not elsewhere. So 2 Thess. ii. 13, 1 Pet. i. 2, "*sanctification* of the Spirit:" and Rom. xv. 16, where Paul desires that the Gentiles, offered in sacrifice to God, may be "*sanctified* in the Holy Spirit." Indeed the new term, "the *Holy Spirit*," conspicuous throughout the New Testament, suggests at once that the Spirit of God stands in special relation to God as an inward influence ever leading us to devote ourselves to the service of God. Just as (Gen. ii. 7) God breathed into a human form the "breath of life, and man became a living soul," so to all who believe the Gospel God gives His Spirit, who is also (Rom. viii. 9, 1 Pet. i. 11) the "Spirit of Christ," to be in them the animating principle of a new life of devotion to God, like the life of Christ.

That Christ will baptize with the Spirit is, in all four Gospels, a conspicuous element in the teaching of the Baptist: Mt. iii. 11, Mk. i. 8, Lk. iii. 16, Jno. i. 33. In Lk. xi. 13 Christ promises that "the Father from heaven will give the *Holy Spirit* to those who ask Him." In Jno. vii.

39, a wonderful promise that from those who believe in Christ "shall flow rivers of living water" is thus explained: "this He spoke about the Spirit which they who believed in Him were about to receive." The promise that Christ will baptize with the Spirit is repeated in Acts i. 5, by the risen, but not yet ascended, Lord. And from Pentecost onwards the gift of the Spirit is conspicuous: Acts ii. 4, 38, iv. 8, vi. 3, 5, x. 44, 45, etc.

In Gal. iii. 2, 3 Paul assumes that his readers have received the Spirit, and says in *vv.* 13, 14 that "Christ bought us off from the curse of the Law . . . in order that we may receive the promise of the Spirit." In ch. v. 16 (*cp. v.* 25) he urges his readers to "walk by the Spirit;" he speaks in *v.* 18 of those who are "led by the Spirit;" and in *v.* 22 describes all moral excellence as a "fruit of the Spirit." Similar teaching meets us in Rom. viii. 2-16, 26, 27, and throughout his epistles.

This gift of the Spirit is sufficient for all our needs. They who are filled with the Spirit of Christ are filled with the mind and power and holiness of Christ. Their life is thus in some sense a continuation of His Incarnation. He who

of old manifested Himself to men in the flesh and blood born of Mary now manifests Himself in His servants living on earth, by His Spirit dwelling in them. They are conscious that their life and purposes and actions have their source not in themselves but in God; and are led onwards and upwards by a wisdom and power not human but divine. Other teachers can impart knowledge, and set before their pupils a worthy example. But Christ breathes into His servants His own life, His own intelligence to enlighten them, His own moral strength to make them strong, and His own love to be the mainspring of their life.

Thus in the sanctification of men each divine Person takes His characteristic part. Of all holiness, the Father is the ultimate Source and Aim. In virtue of His own essential nature of Love, He can do no other than claim the unreserved devotion of all His rational creatures; and what He claims He is ready to work in them. Thus we "*partake His holiness*:" Heb. xii. 10. For our devotion to Him is the due complement of His claim. In the eternal devotion of the Son to the Father, of one divine Person to another,

we have the eternal archetype of man's devotion ; and a personal influence communicating by personal contact with another person the mind of Christ. And of this influence the Spirit of God, who is also the Spirit of Christ, is the divine and inward personal Agent. For the one is the Holy One of God, and the other is the Holy Spirit.

## CHAPTER X

### SANCTIFICATION BY FAITH

WE have now seen that Holiness, from beginning to fullest development, is altogether a work of God in man. It is also indisputably conditional on man's surrender to this divine inworking. For our own frequent unfaithfulness leaves no room for doubt that these divine influences are not irresistible. Otherwise our own actual experience and action would have been absolutely in accord with the will of God. Our conscience tells us that this has not been so. We therefore ask, How may I obtain, sinner as I am, in fullest measure, this divine inworking?

In Jno. xvii. 17-19 Christ prays, "*Sanctify them in the Truth: Thy word is Truth . . . that they may be also themselves sanctified in the Truth.*" Now truth, as I understand it, is reality as comprehended in



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thought and expressed in words. It is a correspondence between objective existence and subjective apprehension and expression of it. Reality, thus apprehended, is here stated to be the environment of sanctification.

Now a spoken word is real to us only so far as we *believe* it, i.e. accept it as our own personal conviction. Hence in 2 Thess. ii. 13 "*sanctification* of the Spirit" is traced to "belief of the truth." In Acts xxvi. 18 Christ describes the purpose of the mission of Paul, "that they may obtain forgiveness of sins and a lot among the *sanctified*, by faith in Me." So Gal. iii. 14, "that we may receive the promise of the Spirit through faith;" and Eph. i. 13, "having believed, ye were sealed with the Holy Spirit of promise." Similarly Rom. i. 16, "the Gospel is a power of God for salvation to everyone who believes;" and Eph. ii. 8, "ye have been saved through faith:" for salvation includes sanctification. In Gal. ii. 19, 20, after saying "I died to law in order that I may live for God," Paul adds, "the life which I now live in flesh, I live in faith." He thus implies that faith in Christ who gave Himself for us is the

surrounding element of the consecrated life which God would have His servants live. This is in close harmony with the broad principle asserted in Mk. ix. 23, "all things are possible to him who believes;" and with Jno. vii. 38, 39, "He who believes in Me, from within him shall flow rivers of living water. This He spoke about the Spirit, which they who believed in Him were about to receive."

Very instructive is Rom. vi. 11. "In this way (i.e. like as Christ died to sin once: *v.* 10) reckon ye also yourselves to be dead to sin, but living for God, in Christ Jesus." This reckoning is the mental process of faith. For our own past experience contradicts flatly the reckoning which Paul bids us make. His words are therefore virtually a promise that what we reckon at his bidding God will from this moment work in us, saving us from sin and enabling us to live for Him. This promise of God, passing human thought, demands a faith like that of him who was "fully assured that, what He had promised, He was able also to perform:" Rom. iv. 21. And, as we stand beneath the cross of Him who died in order that we may live no longer for

ourselves but for Him, and feel the constraining power of His love, we dare not hesitate. With a lowly confidence which seems to us akin to madness, but which is commanded by God, we venture to expect that from this moment we shall experience a salvation from the power and defilement of sin and live a life of intelligent devotion to God hitherto unknown to us. The command of God, which in believing we obey, is itself a pledge that He will Himself make good in us the reckoning He bids us make.

That God claims from His people unreserved devotion to Himself, and that what He claims from us He works in all who believe His implied promise, is the great doctrine of **SANCTIFICATION BY FAITH**; a necessary complement of **JUSTIFICATION BY FAITH**. For the Spirit of Holiness given to those who believe is Himself a witness of their forgiveness: and that He is given to rebels to work in them whole-hearted allegiance, reconciles their forgiveness with the holiness of God. Moreover, this doctrine implies that complete victory over sin and full devotion to God are the present privilege

of all believers. For, if these blessings came through efforts of our own, they would be obtained only by gradual and slow approach. But if they are God's gifts to us, they may be ours today. For we are sure that God requires them today: and what He requires He is able and willing, and is pledged, to impart. Although not stated so formally and conspicuously as Justification by Faith, the doctrine of Sanctification by Faith is clearly implied, in its due place in the Gospel of Christ, in Rom. vi. 11: for the reckoning is the process of intelligent *faith*; and to live for God is *holiness*. So vv. 19, 22: "for *sanctification*." It underlies also much else in the New Testament: e.g. above, pp. 97, 98. And it has been understood by the best men in all Churches and ages; and has been the secret of their power.

Like Justifying Faith, also Sanctifying Faith has God and Christ for its PERSONAL OBJECT: so 2 Tim. i. 12, "I know whom I have believed, and I am persuaded that He is able to guard that which I have committed to Him till that day;" Mk. xi. 22, 23, Gal. ii. 20. In each department, saving faith is an assurance, resting on

the word and power and love of God, that He will fulfil in us His promise of salvation: and in this conviction the believer is at rest. They differ in their OBJECT-MATTER, i.e. in the specific promise believed. The one grasps the promise of pardon for all who believe, and thus obtains pardon: the other ventures to believe that God will Himself work in us here and now, by His Spirit, the unreserved devotion which He claims. Thousands can bear witness that in proportion to their faith this promise has been fulfilled in them.

Moreover, as Justifying Faith is impossible without repentance, i.e. an earnest purpose to forsake all sin, so Sanctifying Faith is impossible without self-consecration. For we cannot believe that God will work in us a life of which He is the one aim unless we deliberately choose such a life. Consequently, holiness involves self-consecration. This is clearly set forth in Rom. vi. 13, where, after bidding us (*v.* 11) to reckon ourselves to be living for God, Paul bids, "present yourselves to God . . . and the members of your bodies." And in *v.* 19 he adds, "present the members of your bodies . . .

for *sanctification*." In ch. xii. 1 he enters on the topic of Christian morals by bidding, "present your bodies a living, *holy* sacrifice to God." We present our bodies to God when we deliberately and solemnly resolve that henceforth our lips shall speak only His message, our hands do only His work, our feet run only on His errands, and our life show forth His glory. Henceforth we look upon our bodily powers as belonging no longer to ourselves but to God. And, since our body is the only link which unites us to the world in which we live, to present our bodies, is to present ourselves. To be effective, this consecration must be accompanied by sanctifying faith, i.e. by an assurance resting upon the word of God that in spite of the allurements and threats of the world, and of our own weakness, He will maintain in us this resolve and enable us to work it out practically in the details of life. Without this faith, our resolve will be vain. Self-consecration is obedience to God's command claiming from us unreserved devotion: sanctifying faith is acceptance of the promise that what He claims He will work in us. This claim and this



promise are the Law and the Gospel of Holiness.

Sanctifying Faith differs further from the faith which justifies in that the former is at once and in increasing measure verified by actual experience. Justification is the smile of a pardoning God replacing, for the justified, His righteous anger against sin: and, that God smiles on them, the justified know at first only by faith. But the new life in Christ is matter of direct experience. The sanctified are conscious of a Hand from above raising them, and breaking their previous bondage to sin: and they feel in their hearts the pulsations of a new life. They are conscious of new aims and efforts which their moral sense approves. This new and self-attested life is complete verification of the faith with which in their felt moral weakness they ventured to expect it; and of the earlier faith with which they accepted the Gospel promise of forgiveness. For, that they have now power to do right in a measure unknown before, is complete proof that their past sins are forgiven. Thus sanctifying faith and its results both supplement and verify the faith which justifies. Compare 2 Cor. i. 12:

"Our exultation is this, the testimony of our conscience that in *holiness* and sincerity of God, not in fleshly wisdom but in God's grace, we have behaved ourselves in the world."

The three elements discussed above, viz. (1) unreserved loyalty to Christ, (2) breathed into man by the Holy Spirit, (3) on the condition of faith, are in their nature inseparably connected. For, through our inborn bondage to sin, God's purpose that we live for Him cannot be accomplished unless by His power He work in us the devotion He claims. Moreover, if this devotion is to be in any sense our own, God's work in us must be conditioned by our own free surrender to Him: and, of this surrender, faith is the simplest form. Thus the Holy Spirit is a link connecting faith with the new life. For faith has not in itself power to save: but, to those who believe, God gives, in sovereign mercy, the divine Bearer of the power and life of God. To know this, greatly helps our faith. For we cannot doubt that the Spirit thus given is able to impart even to us the devotion which God claims.

The above doctrine changes completely the whole aspect of the Christian life. It becomes now an effort to understand the will of God, and to believe that what He demands He will Himself work in us. This new aspect greatly increases our obligation to give to God that which He claims: for we can no longer plead the excuse of inability. On the other hand, it brings within our reach a devotion to God otherwise impossible and inconceivable. Henceforth we wait, in confidence and joy, to see in our own experience the wonderful works of God.

## CHAPTER XI

### HOLINESS AS OPPOSED TO SIN

So far, we have studied Holiness without any direct reference to sin. Indeed we have found the word *holy* predicated of not a few objects about which there can be no thought either of sin or the absence of sin, e.g. the gold of the Temple. But, when predicated of men, holiness, i.e. unreserved devotion to God, implies complete victory over all sin. For all sin, in thought, word, or deed, tends to hinder God's purposes. As soon as we resolve to live for God, devoting to His service all we have and are, and in proportion to the earnestness of our resolve, we become conscious of a force within us tending to thwart, and actually thwarting, our earnest purpose. This adverse influence brings moral bondage and moral defilement, i.e. a felt inability to refrain from what we know to be wrong and a sense of shame

which prompts us to hide our conduct and inner life from the view of others. This bondage is in part a result of inherited tendencies to evil, and in part a consequence of our own indulgence in personal transgression. It is directly opposed to God. There can, therefore, be no complete devotion to God without complete victory over this inward force of evil.

We now ask, In what relation do the sanctified stand to this hostile and defiling power?

In Mt. i. 21, an angel directs, "Thou shalt call His name Jesus: for it is He who will save His people from their sins." Similarly, in Jno. i. 29 the Baptist points to "the Lamb of God, who takes away the sin of the world." These conspicuous assertions imply that to save men from sin was a chief part of the work which Christ came to do.

In 1 Cor. vi. 11, after a list of sins of which some of his readers had been guilty, Paul writes, "ye washed yourselves, ye were *sanctified*, ye were justified." In other words, at their baptism they had symbolically put away the defilement of sin, had been consecrated to the service of God, and had been received by the

great Judge as righteous. In 2 Cor. vii. 1 he bids them realise in their inner and outer life this outward symbol: "let us cleanse ourselves from every defilement of flesh and spirit, accomplishing *holiness* in fear of God." This outward and inward purification is here represented as their own act: for although wrought entirely by the power of God, salvation is conditional on our acceptance of that which God waits to give.

After completing, in Rom. iii. 21—v. 21, his exposition of Justification through faith and through the death of Christ, and proving that through Christ we are saved from the consequences not only of our own past sins but of a fatal heritage received from the father of our race, Paul goes on to discuss, in ch. vi., the moral consequences of this deliverance. He asks a question implying that we can no longer continue in sin, because "we have died to sin;" and justifies this last assumption by saying that at our baptism we were buried in the grave of Christ, and thus became sharers with Him in the consequences of His own death. Now by His death on the cross, and in the moment of His death, Christ escaped



absolutely from that contact with sinful humanity which had caused His sufferings and death. By death, He was set free. Paul bids his readers "reckon" that in this deliverance they are sharers, and are therefore, in Christ, "dead to sin." This explains *v.* 6: "crucified with Him . . . in order that we may no longer be slaves to sin." All this means that just as a dead man is absolutely separated from the world in which he lived, and just as Christ by His death escaped from all His foes, so they who put faith in Christ are saved from all enslaving and defiling contact with sin. We have thus, in *v.* 11, in few words, the negative and positive sides of holiness: "dead to sin but living for God, in Christ Jesus."

That this deliverance from sin is due to the death of Christ is plainly asserted in *Tit.* ii. 14, "who gave Himself on our behalf, that He might ransom us from all lawlessness, and cleanse for Himself a people of His own, zealous for good works;" in *Eph.* ii. 7, "redemption through His blood;" in *Heb.* ix. 14, "how much more shall the blood of Christ cleanse your conscience from dead works, to serve the living God;" and in

1 Jno. i. 7, "the blood of Jesus, His Son, cleanses us from all sin." Compare v. 9: "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here pardon and cleansing are placed in due sequence. That purification, like pardon, is obtained by faith is implied in Acts xv. 9: "having cleansed their hearts by faith." Similarly 1 Pet. i. 5: "who are guarded in the power of God, through faith." For sin is man's worst foe: and none are safely guarded unless they are saved from all sin. Also 1 Jno. v. 4: "this is the victory which has conquered the world, even our faith."

The language quoted above does not necessarily imply annihilation of all inherited tendencies to evil or of the influence of formed habits of sin: for these do not defile us unless yielded to. Consequently, a felt tendency to evil, trampled under foot by the power of God, is not inconsistent with the purity described above. So Christ, though dead to sin, is ever from His throne carrying on war against it. These passages teach plainly complete victory over every temptation to sin, a victory gained for

us by the death of Christ. For we cannot be dead to sin while we are led astray and polluted by it. But if, as each temptation rises, it is overcome, even though we be conscious of its presence as a conquered enemy ever ready to rebel and therefore an abiding danger, then are we, kept by the power of God, both cleansed from sin and dead to sin.

This distinction is of utmost practical importance. For many who have ventured to accept the full salvation promised in the Gospel have been disappointed to find the old tendencies to evil, perhaps after a period of apparent quiescence, again asserting themselves and endeavouring to regain their lost power; and thus occasioning fresh conflict with a foe supposed to be dead. The disappointment is needless. If we abide in faith and thus abide in God, each temptation will be followed by victory. And each victory will weaken the power of our adversary; and will reveal the impregnability of the fortress in which we have taken refuge.

Sinful habits can be eradicated only as they have been formed, viz. by a course

of action. God will both rescue us from, and destroy, formed habits of sin, in thought, word, or act, by giving us constant victory over them. The man who has been a slave to drink will probably not at once lose finally and altogether his appetite for it. But he will receive power to conquer it. And each victory will weaken it. But possibly it may recur as a danger needing to be guarded against with constant watchfulness.

Very instructive is Gal. v. 16, 17: "Walk by the Spirit, and ye will not accomplish the desire of the flesh. For the flesh desires against the Spirit; and the Spirit against the flesh. For these are hostile, each to the other, in order that, whatever things ye wish, these ye may not do." Here is no word of blame; but simply a statement of fact. We may therefore take it as describing the normal state of the adopted sons of God. Two mutually hostile influences seek to control their action, viz. the bodily life which they share with animals, and the Spirit of God. This suggests a continuance of inborn influences opposed to the Spirit of God. To these evil influences, we must offer stern resistance. God will

enable us to trample them utterly under our feet.

That, as we have seen, salvation from sin is wrought in us by the Holy Spirit on the condition of faith, puts within our reach a degree of purity otherwise impossible. For to the power of the Spirit there are no limits : and we cannot doubt the promise of Christ. We therefore go each day into the conflict against sin, even against the accumulated power of our own past sins, and in spite of our own felt moral weakness, with a shout of victory. For we know that the conflict is carried on, not by our weakness, but by the infinite power of the Spirit of God dwelling in our hearts and keeping us from all evil. To thousands of the servants of Christ, the discovery that salvation from sin is a work and gift of God in those who believe has been an era in their spiritual life. Probably each day, as they review it, they are ready to admit that through defective faith it has been marked by sinful imperfection. But they thankfully acknowledge that by the grace of God they have lived a life of victory over sin unknown to them until they ventured to trust the keeping of

their wayward hearts to the great Shepherd. Their song is, "To God be thanks, who gives us the victory through our Lord Jesus Christ:" 1 Cor. xv. 57.

From the above we learn that, although from one point of view the new life is a march of triumph following a victory already gained for us by Christ, from another point of view it is a continued conflict needing constant watchfulness and strenuous effort. So Eph. vi. 12, "we wrestle not with flesh and blood, but with principalities and powers:" and 1 Pet. v. 8, 9, "be watchful: your adversary the Devil, as a roaring lion, walks about seeking whom he may devour." Each aspect must be kept in view. The solution of the apparent contradiction is that, although the conflict continues, it is altogether changed. The shout of battle has become a shout of victory.

On the relation of Holiness to Sin, 1 Thess. iv. 3 sheds light. The words "your *sanctification*" are in apposition with the words "will of God:" and the word "this" points forward to "that ye abstain from fornication, that each, etc." Paul says that "God's will" about us, i.e. His "*sanctification*" of us claiming our



devotion, involves our abstinence from all that He forbids. In giving us the Gospel "call," He was *sanctifying* us for Himself. To this passage we have in Lev. xi. 43, 44 an Old Testament parallel.

In 1 Jno. iii. 6 we read, "everyone who abides in Him does no sin: everyone that sins has not seen Him, nor knows Him." So v. 9: "everyone born from God does no sin . . . and cannot sin." Probably the word "sin" refers here to actual transgression; as in Jas. i. 15, where it is distinguished from "desire," which, "having conceived, brings forth sin." These words assert that the new life is altogether hostile to sin; and that they who commit sin either (note the Greek perfect tense) have not seen the heavenly light, or have lost the effect of the vision.

The victory over sin described above is a wonderful and decisive verification of the faith with which, while groaning under the power of sin, we ventured to accept the promise of deliverance. For our sins were essentially our own: and we found ourselves in the past utterly under their power. But now their power is broken: and this salvation reveals the presence in our hearts of a Helper mightier

than the sins which formerly held us in bondage. Moreover, this Helper moves us to bow to Christ and to call God our Father. This proves that He is the Holy Spirit given by God in Christ to His adopted sons. In other words, we are directly conscious of an unseen Hand raising and guarding us: and we know that it is the hand of our Father in heaven. This inward experience of the presence and power of God becomes at once a ground of still firmer faith in God and an inspiration of still more joyous hope of final victory.

At this point a caution is needed. Although frequently mentioned in close connection with deliverance from sin, holiness is never a synonym of purity. We never find the exact phrase, "*sanctify* from sin." Even in the comparison of Heb. ix. 13, 14, the word *sanctify* is replaced in the second member by "cleanse." And the reason is not far to seek. Although without purity we cannot be subjectively holy, yet holiness is much more than purity. For purity is a mere negative excellence; and might be conceived as existing without activity. Indeed a mere negative sinlessness has sometimes been

the aim of mistaken spiritual effort. But holiness implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes : and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires. In order to keep before us the essentially positive nature of holiness, the word *holy* is never used to denote simple salvation from sin.

Nevertheless, just as there cannot be holiness without purity, so practically there cannot be purity without holiness. We shall never be set free from sin until all our powers are devoted to God. For sin arises from the erection of Self into the supreme power within us. And self will reign till a Mightier One occupies the throne it has usurped. Our hearts are emptied of sin by being filled with the Holy Spirit.

## CHAPTER XII

### GROWTH IN HOLINESS

IN the New Testament we never read expressly and unmistakably of a gradual progress in sanctification. Or, if the present participles in Heb. ii. 11, x. 14 refer to such progress, they shed no light on the upward path. The same may be said of a difficult passage, Rev. xxii. 11: "the righteous one, let him do righteousness still more: and the *holy* one, let him be *sanctified* still more." It may be that the prophet here exhorts the holy man to a further consecration and a still higher service. But he does not indicate the steps of this advance.

The reason of this silence is not far to seek. The very idea of holiness involves entirety. For God claims the whole of all we have and are. He claims every moment of our time, every penny we possess, and to be Himself the one aim

of our every purpose and effort. He claims all this now; not by partial and gradual, but by immediate, surrender. And what He claims, He is ready this moment to impart. To keep this great truth before us, the writers of the New Testament were held back from speaking of partial or imperfect holiness. So we read, without any note of degree: "that she may be *holy* both in body and spirit," 1 Cor. vii. 34; "that it may be *holy* and spotless," Eph. v. 27; "to present you *holy* and spotless and unimpeachable," Col. i. 22; "*holy* in all behaviour," 1 Pet. i. 15. In all these passages, the simple word *holy* denotes absolute devotion to God.

In 1 Th. v. 23, the adjective rendered in A.V. and R.V. *wholly* denotes, not the measure or manner, but either the objects or the result, of sanctification. Paul prays that God may *sanctify* his readers, and thus make them *all-mature*, i.e. bring to maturity every part of their being. He then prays that their "spirit and soul and body," i.e. their entire personality, may be so kept that no part will be defective, so that no part may be open to blame in the day when Christ will come to judge the world.

The adjective which I have rendered *all-mature* links together, in the above passage, sanctification with the word rendered (R.V.) *perfect* in Mt. v. 48 twice, xix. 21, Rom. xii. 2, 1 Cor. xiii. 10, Ph. iii. 15, Col. i. 28, iv. 12, Heb. ix. 11, Jas. i. 4 twice, vv. 17, 25, iii. 2, 1 Jno. iv. 18. The same word is in 1 Cor. ii. 6 rendered *perfect*, marg. *full-grown*; in ch. xiv. 20, it is rendered *men*, marg. *of full age*; in Eph. iv. 13, *full-grown*; in Heb. v. 14, *full-grown men*, marg. *perfect*. The corresponding substantive is in Col. iii. 14 rendered *perfectness*; and in Heb. vi. 1, *perfection*, marg. *full growth*. The corresponding verb is found in Ph. iii. 12, Jas. ii. 22, 1 Jno. ii. 5, iv. 12, 17, 18, always rendered *made perfect* or *perfected*. This variety of rendering, and these marginal notes, are due to the fact that we have no one English word which conveys exactly the sense of the Greek word usually rendered *perfect*.

Its meaning, however, is open to no doubt. It denotes everywhere maturity, or full growth, that which has attained its full development. This meaning is not adequately suggested by the English rendering *perfect*. Moreover this last



word suggests to English ears a stage of development not needing, and perhaps not admitting, further progress. It therefore ought not to be used without careful guarding. And a term needing to be carefully guarded is undesirable, as always liable to be misunderstood. For the term will be remembered when the safeguard is forgotten. The term *Christian maturity* represents more accurately the Greek conception; and is much less liable to misunderstanding than is the phrase *Christian perfection*.

That the word did not in Paul's thought denote a definite stage of spiritual growth, is proved by his explicit disavowal in Ph. iii. 12: "not that I have already obtained or am already made *perfect*." Yet in some sense he seems in v. 15 to claim perfection for himself and others: "so many then as are *perfect*, (or *mature* or *full-grown*,) let us be thus minded." Similarly 1 Cor. ii. 6: "we speak wisdom among the *full-grown* ones."

The sense of maturity is made conspicuous in 1 Cor. iii. 1, 2, where "spiritual" men are contrasted with "babes in Christ" who must be fed, not with strong food, but with milk. The same contrast is found

in 1 Cor. xiv. 20, "become not children in your minds, but in wickedness be babes, and in your minds become *perfect*:" so Heb. v. 12-14: "having need of milk, not of solid food. For everyone who partakes of milk . . . is a babe. Solid food belongs to *full-grown* ones." This use of the word before us determines generally the idea conveyed by it, but leaves it on the indefinite boundary between youth and adult age. In 1 Jno. ii. 12-14 we have three stages, fathers, young men, and children: but they cannot be accurately distinguished: and no one of them can be identified with Paul's word *full-grown* or *perfect*.

Further light is shed on the same word in Jas. ii. 22: "faith was working with his works, and from the works the faith was *made perfect*." By producing good works, faith was attaining its purpose and goal, and in this sense its full development. Similarly 1 Jno. ii. 5, iv. 12, 17, 18. God's love to us, manifested in sending His Son into the world, attains its goal in us, and in this sense is made *perfect*, when we keep His word, love our brethren, and are saved from fear of judgment.

In Lk. vi. 40, 2 Cor. xiii. 9, 11, Eph. iv. 12, 1 Th. iii. 10, Heb. xiii. 21, 1 Pet. v. 10 we have another Greek word denoting "ready for use" or "to equip fully." This implies progress.

Other references to spiritual growth are found in 2 Th. i. 3, "we ought to thank God always about you . . . because your faith grows exceedingly and the love of each one of you all increases;" in Rom. i. 11, "that I may impart to you some spiritual gift, in order that ye may be established." So Ph. i. 6-10, "He who began in you a good work will complete it . . . in order that your love may abound yet more and more in knowledge and all discernment; that ye may approve the better things, that ye may be sincere and without stumbling, till the day of Christ, filled with fruit of righteousness." In ch. iii. 12-14 Paul gives a graphic picture of his own spiritual progress: "I press on, if also I may lay hold of that for which I have been laid hold of by Christ . . . I press on towards the goal for the prize . . . let us therefore, as many as are *perfect*, be thus minded." All this implies that intense effort with a definite aim, like

that of a racer, is the normal attitude of the servants of Christ. Progress is an unfailing mark of spiritual health; stagnation, of spiritual decay.

In Eph. iv. 13, 14 we have again a "*full-grown* (or *perfect*) man" contrasted with babes tossed like waves and carried about by every wind of teaching: and a sublime prayer in ch. iii. 14-19, marking out the direction of spiritual growth.

In 1 Cor. xiv. 20 we have, in contrast to mental childishness, a mental *manhood* or *perfection*: "become not children in your minds, but in wickedness be babes, and in your minds become *perfect*" or "*full-grown*." Indisputably mental development admits of progress absolutely unlimited. For none but the Omniscient knows all things.

The above New Testament teaching implies that whereas the word *holy* conveys one definite idea, and Sanctification by Faith marks a definite stage in spiritual thought and growth, the New Life in Christ is marked throughout by sustained progress. Each point gained is a starting-point for further advance. All this is confirmed by the experience of the servants of Christ.

To learn that God claims, not only to set limits to our actions and aims, but the unreserved devotion to His work of all our powers and possessions, has been to thousands a new revelation. And when, after fruitless personal efforts to render to Him the devotion He requires, we learn for the first time that God will work in us by His Spirit and by actual spiritual contact with Christ the devotion He requires; and when we venture to believe that He does now and will henceforth work in us this devotion to Himself; and when we find by happy experience that according to our faith it is done to us; the experience thus gained becomes an era in our spiritual life. Henceforth we walk in a new light, and measure ourselves by a higher standard.

On the other hand, it frequently, perhaps usually, happens, as in Justification so in Sanctification, that only gradually we lay hold by faith of the promises of the Gospel; and therefore obtain by gradual approach these great benefits. But neither for Justification nor Sanctification is lapse of time needful. God is waiting to forgive now all those who turn from sin and believe His promise

of forgiveness. He claims now, from all the justified, unreserved devotion: and what He claims He is ready here and now to work in them; to save them from all sin and to breathe into the adopted sons of God the Spirit of the Only-begotten Son to be in them the inspiration of a new life like His. We have no need to climb to Heaven or to descend into the abyss. This, Christ has done for us. We venture to believe: and, in proportion to our faith, the promised blessings are ours.

Nevertheless, our best works are sadly defective. Frequently we mistake the best means of working out the purposes of God: and our mistakes are often due to culpable spiritual blindness, for which we stand condemned. Or in the moment of temptation, like Peter on the stormy lake, our faith fails, and we yield and sink; or like him even after the baptism of Pentecost, as is asserted in Gal. ii. 11, we are unfaithful to what we know to be right and true. But for these cases, provision is made. "These things I write to you in order that ye may not sin. And if anyone sin, a Paraclete we have with the Father, Jesus Christ, a righteous



one; and Himself is a propitiation for our sins:" 1 Jno. ii. 1, 2. We go at once, as penitent sinners, and humbly beg forgiveness: we stretch out our feeble hands to Him who is able and ready to save.

Moreover each day we learn better what will, and what will not, advance the purposes of God: and each day our one great purpose permeates more fully our entire thoughts and more fully directs our entire activity. Each day brings to us fresh proof of the Faithfulness, Power, and Love, of God; and thus strengthens and widens the faith with which we lay hold of the promised blessings. Our daily submission to the guidance of the Spirit brings us more completely under His holy influence. Thus are formed habits of intelligent devotion to God. And, to those who have put on the new man, there is a progressing renewal, in the direction of clearer understanding, according to the image of Him who created us: Col. iii. 10. They who continue looking into the Gospel mirror are day by day transformed into the image of Christ: 2 Cor. iii. 18. To this renewal and transformation there is no

limit. And, since the entire life and activity of the servants of Christ take the form of devotion to God, all spiritual progress is growth in holiness.

From all this we learn that the New Life in Christ is designed by God to be sustained progress in knowledge and faith, each helping the other, and in the development of character: on the other hand, along this upward path we have found definite points of advance, each marking a new era and leading up to still further and more rapid progress.

In Mt. xxii. 37-40, Christ sums up the whole law, quoting Dt. vi. 5, Lev. xix. 18, in two great commands: (1) "Thou shalt love the Lord thy God in all thy heart and in all thy soul and in all thy mind," and (2) "Thou shalt love thy neighbour as thyself." This last, Christ makes in Mt. v. 44-48 a "perfect" pattern for imitation of our "heavenly Father." And in Rom. xiii. 8-10 Paul declares it to be "fulfilment of the Law." All this makes whole-hearted love to God and to man obligatory to all servants of Christ; and gives it as another ideal and measure of the New Life in Christ.

This "new commandment" is more difficult to obey than was the ancient Decalogue. But even in Dt. xxx. 6 it is met by an adequate prophetic promise: "Jehovah thy God will circumcise thy heart and the heart of thy seed, to love Jehovah thy God in all thy heart and in all thy soul."

This love to God and to those for whom Christ died is a needful complement to the devotion of all our powers to His service, as set forth in this volume. For whole-hearted devotion is possible only for those whom we love supremely: and love to God evokes love to the objects of His love, to all those embraced in His great purpose of mercy. Consequently, although love to God and holiness are not expressly associated in the Bible and are distinct elements of the New Life in Christ, they are inseparably connected. As we lay upon the altar sanctified by the blood of Christ our own poor sacrifice, it is accepted by a further revelation of God's love to us, which kindles a brighter flame of love to God and man.

This love is also distinct from, though closely related to, the "perfected love"

in 1 Jno. ii. 5, iv. 12, 17, 18. This last is God's love to us, evoking our love to Him, and attaining its aim by transforming our entire thought and life into love towards men.

This love to God and man is breathed into us by the Holy Spirit revealing to us the significance of the death of Christ as a manifestation of the Father's love : Rom. v. 5, 8, 1 Jno. iv. 9, 10, 19. "We love, because He first loved us." Indisputably this love to God and man admits of, and requires, unlimited growth, both in intensity and intelligence. This development, we shall best obtain, not by painful introspection whether and how much we love God, or man, but by contemplating His infinite love to us, and remembering that the same love embraces the whole race for whom Christ died.

Such growth in love makes our devotion to God more effective. It is therefore a growth in holiness ; and a measure of our spiritual stature.

## CHAPTER XIII

### THE HOLINESS OF GOD

WE have now learnt that the word *holy* is a relative term denoting always, when applied to created objects, rational or irrational, something or someone devoted to Deity. This essential and simple meaning is made conspicuous in 2 Kgs. x. 20, where we have the phrase "*sanctified* for Baal." For by his worshippers Baal was looked upon as divine. That the word *holy* is relative, is conspicuously proved by the fuller and frequent phrase "*holy* to (or, for) Jehovah;" in which the deity to whom the holy objects were devoted is expressly mentioned. But, since the one and only deity recognised by Israel was Jehovah, the word *holy* is frequently used, without any addition, as itself sufficient to denote devotion to Jehovah, the God of Israel.

The above is the only meaning common

to the various visible holy objects of the Old Covenant; e.g. the Sabbath, Mount Sinai, the firstborn, and the temple with its altar and ritual. Consequently the word *holy* does not in itself convey the idea of morality. For it is frequently used where there is no thought of morality or immorality. On the other hand, inasmuch as God requires in His worshippers absolute devotion to His service, this involving every moral excellence, the word implies, when used of intelligent persons, the highest morality. In them, in consequence of the conspicuous moral nature of God, a changed relation to deity involves a change of character reaching to the inmost thought of the heart.

In the Old Testament, the devotion of the holy objects to Jehovah was due ultimately, not to man's gift, but, with very few exceptions, to the express command of God. They were holy because God had claimed them for His own. This objective holiness, man's disobedience could not set aside. It remained to condemn those who, by defiance of God, desecrated His holy things. But, since God's claim laid upon men a solemn obligation to give to Him that which He



claimed, the word *holy* sometimes, and the cognate verb *sanctify* always when applied to created objects, are used to denote the actual consecration by men of objects which God had claimed for Himself.

Since these objects were surrounded by others not thus consecrated, e.g. the Sabbath as compared with other days of the week, Mount Sinai in contrast to the surrounding desert, the Tabernacle and its courts in contrast to the camp of Israel, the word *holy* associated with itself the idea of separation. But this was only a secondary and derived meaning; due to the nearness of the not-sanctified. In Heaven there will be perfect holiness without thought of separation.

In the New Testament, the symbolic conception of holiness is kept up in the holiness of the firstborn; and of the Temple which *sanctified* the gold used in its construction. But the words *holy* and *sanctify* receive an infinitely higher significance in the great prayer of Christ, "*Sanctify* them in the Truth," followed by the assertion, "on their behalf I *sanctify* Myself, in order that also they may be *sanctified*." This Sanctification in Christ receives further expression in the

title *saint* or *holy* given to all professed followers of Christ; and in Paul's prayer that God would *sanctify*, and thus raise to spiritual maturity, those who were already "called *saints*."

All this gives to the words *holy* and *sanctify*, both in the Old and New Testaments, one clear and definite meaning, viz. a giving up to God of that which He has claimed to be specially His own; this claim involving a special obligation, and a special privilege.

This term, with this definite meaning when applied to men and things, is used in certain parts of the Old Testament, and in a few places in the New, as an attribute or predicate of God. See pp. 33-39. This use at once gives to the word *holy* infinite dignity, as worthy to describe an element in the nature of God. But it is not sufficiently definite in Old or New Testament to distinguish clearly the Holiness of God from His other attributes. Our only way to learn the meaning of the word *holy* when applied to God is to compare its indisputable and clearly-defined meaning when applied to created objects; and especially to men, who are created in the

image of God. In this way only, would those who heard the Jewish Scriptures read in the Synagogue interpret the phrase "Holy One of Israel." To them the use of the same term to describe God and man would reveal in God an element common to God and man. Indeed we can know God only so far as we find in ourselves something akin to God.

This method cannot be set aside by the fact that holiness in God cannot be exactly the same as in man. Certainly God cannot be devoted to Himself. Nor can the Holiness of God be His devotion to us and our highest good. For Holiness is always, not devotion simply, but devotion to deity, to one infinitely superior to the objects devoted to Him. The relation of God to man, of the Creator to the created, cannot be exactly the same as that of man to God. Just so the Righteousness of God, who administers with equal hand His own laws, is not quite the same as the righteousness of men who obey His laws. Yet the idea of righteousness is the same in both cases, viz. conformity to law, in Ruler or ruled. We must seek a meaning of the term before us which stands related to the

holiness of men as the Creator is related to the creature.

Since holiness in man is a relation of man to God, we expect to find in the Holiness of God an element of His nature underlying man's relation to Him. The term "*Holy* One of Israel" is evidently a divine counterpart to "*holy* for Jehovah." This implies that God's claim to the devotion to Himself of that which He has made, and especially to the unreserved devotion of His intelligent creatures, is an outflow of His inmost nature: it implies that He can do no other than claim their devotion.

One step further, we can safely take. We reverently ask, Why does God claim the unreserved devotion of our time, opportunities, talents, and all we have and are, to work out His own purposes? The answer is easy. An intelligent being can attain his highest welfare only by concentrating his powers and effort on the attainment of a worthy purpose. Now all self-chosen purposes are unworthy: for the stream cannot rise above its source. Therefore God, seeking ever our highest good, gives Himself, and His purpose of mercy, to His servants to be their

one aim, in order that thus, by pursuing the noblest aim possible, men may ever rise towards God. The Love of God, the one central and essential attribute from which all His other moral attributes flow, moves Him to claim for Himself all we have and are. In other words, the Holiness of God is His Love contemplating intelligent creatures, capable of selecting and pursuing an aim in life, and giving Himself to be their one and only aim.

Yet Holiness is distinct from Love. Its specific quality is that it keeps ever in view man's capacity for choosing and pursuing a deliberate aim. It has been well said that Purpose is the autograph of Mind. Wherever there is purpose, there is mind. Wherever mind and purpose are directed towards the one supreme Source of mind, there is holiness. As the Supreme Mind, holiness has its source in God. Of this essential holiness of the Father, the eternal devotion of the Son is an eternal outflow; and, of this holiness of the Father and the Son, the holiness of men is a created and human outflow and copy.

Since all sin, in action, word, or thought,

is hurtful to men, and therefore opposed to the loving purposes of God, His holiness, as an outflow of His love, is utterly and strenuously opposed to all sin. Consequently, in so far as we are subjectively holy, we shall share this hostility to all sin. Moreover, as an influence against sin, God's holiness and love moved Him to threaten punishment for sin, and moves Him to punish sin, and to destroy those who persist in sin. Hence the solemn words in Dt. xxviii. 58, "that thou mayest fear this glorious and fearful name, Jehovah thy God"; and Heb. xii. 29, "our God is a consuming fire."

The above exposition retains the definite and conspicuous meaning of the word *holy* as embodied in various visible objects ever before the eyes of Israel in the ritual of the temple, and familiar on the pages of their sacred books; and traces the idea thus embodied to the inmost nature of God.

It cannot be said that the Holiness of God is a conspicuous element of the Gospel as set forth in the New Testament. It is found there, apart from two important quotations from the Old Testament, only three times: see p. 52. But



the conception of holiness was kept before the earliest followers of Christ in the term *saint* or *holy* person, used to describe them, and in the new title, "*Holy Spirit*," given to the Spirit of God.

On no important topic in theology do we find so much diversity of opinion and consequent uncertainty as about the Holiness of God. So Prof. Davidson, in his very able volume on *The Theology of the Old Testament*, p. 144, says, "The Holiness of Jehovah is a very obscure subject, and the most diverse views regarding it have prevailed among Old Testament students." He goes on to say that in Phœnician the term *holy* as applied to God is "a mere *epitheton ornans*, having no force." This is almost a suggestion of despair. He agrees with the exposition given in this volume that "the word is applied to men and things, not as describing any quality in them, but to indicate their relation to deity." Consequently, "in its original use the term 'holy' when applied either to God or to men, does not express a moral quality." He goes on to say, but without giving any adequate proof, that the word *holy* "as applied to Jehovah is a

general term expressing Godhead." He adds that the word "*holy* acquired contents, and one prophet puts in one kind of contents into it and another another." If this be so, the word in their lips was practically meaningless. On p. 149 f., he properly places, as I have done on p. 39 of this volume, the holiness of God in close relation to His "jealousy." But his entire discussion of the Holiness of God, on pp. 144-160, leaves the whole matter shrouded in uncertainty.

The same may be said of a very devout and excellent book by the Rev. Andrew Murray entitled *Holy in Christ*. Pages 281-283 are occupied by quotations from my earlier book on *Holiness*. On p. 284 Mr. Murray adds, "However much truth there be in the above exposition, it hardly meets our desire for an insight into what is one of the highest attributes of the very Being of God. When the Seraphs worship Him as the Holy One, and in their Thrice Holy reflect something of the deepest mystery of Godhead, it surely means more than merely the expression of God's claim as Sovereign Proprietor of all." But can even the noblest creatures of God pay to Him higher honour than

by recognising His rightful "claim as Sovereign Proprietor of all?" The only higher honour known to us is to recognise, in the light which shines from the cross of Christ, that this supreme claim is an outflow of infinite love, and that God claims our devotion because only by devoting to Him, in lowly gratitude, all we have and are and using all our powers to work out His purposes, can we attain our highest well-being. The Seraph cry, "Holy, Holy, Holy, Jehovah of Hosts," is surpassed only by the repeated assertion that "God is Love." Indeed Mr. Murray says, on p. 47, that "propriatorship is one of the central thoughts both in redemption and in sanctification."

He then, on p. 284, continues, "The mistake appears to originate in taking first the meaning of the word *holy* from earthly objects, and then from that deducing that holiness in God cannot mean more than it does when applied to men. The Scriptures point to the opposite way. When Old and New Testaments say 'Be ye holy, for I am holy, I make holy,' they point to God's holiness as the first, both the reason and the source of ours. We

ought first to discover what holiness in God is." But in all human research we must proceed, not necessarily or usually, from cause to effect, but from that which is better known to that which is less known, from that which is nearer to us to that which is further off. Now the meaning of the word *holy* as applied to men, things, places, and times, was clearly taught by visible holy objects familiar to the eyes and thought of Israel, and familiar to us in the pages of the Old Testament. But the whole teaching of the Bible gives us no definite conception of the Holiness of God, except so far as the idea of holiness is embodied in the visible objects just referred to. Of this indefiniteness, the fifteen different and conflicting opinions about the Holiness of God quoted by Mr. Murray on pp. 286-297, and the obscurity admitted by Prof. Davidson, are complete proof. On the other hand, we have, among all scholars, a general agreement touching the meaning of the word *holy* when applied to men and things. This practical certainty is our only avenue of approach to the mysterious Holiness of God. Just as God has in some measure revealed His natural attri-

butes in the material Universe, so that "the Heavens are telling the glory of God," so also in the ancient ritual prescribed to Israel He has given to them and to us a further and far deeper revelation of Himself, of His relation to us, and of ours to Him.

Mr. Murray says, on p. 285, that if "Holiness in God" is "a mere relation, . . . we should then have no attribute expressive of God's moral perfection." That Holiness in God is a mere relation, I have never said. It is a relation revealing His personal character. But it is not the highest revelation of His character. This is summed up in three words: "God is Love." For "love is the fulfilment of the Law:" Rom. xiii. 10. Love involves all morality, and makes needless any further law. Moreover, to define God's holiness as His moral perfection, does not tell us in what His moral perfection consists. It adds nothing to our conception of God; but is a mere blank label on which each one writes what he likes.

In the book quoted above, Prof. Davidson discusses the important and conspicuous topic of Holiness only under

the heading of the Holiness of God : see pp. 144-160, and again pp. 252-259, 264. But, as applied to created objects, he incidentally confirms the exposition given by me ; except that he has not adequately called attention to the fact that, as I have shown on pp. 18 f. and 26, the consecration of the holy things and men had its ultimate origin, not in man's gift, but almost always in the express command of God. This marks an infinite difference between the worship of Israel and the gifts laid on the altars of the Gentiles. We notice also that Dr. Davidson's exposition of holiness under the Old Covenant has little or no bearing on the Christian life of today. Yet this bearing gives to the ancient ritual its chief interest for us.

Mr. Murray's volume, quoted above, is a most careful and reverent study of the teaching of the whole Bible about Holiness ; and an application of it throughout to the inward and outward life of the servants of Christ. Except in reference to the Holiness of God, he is in close general agreement with my earlier volume which he quotes at some length, and with this volume. Indeed he follows my method



by tracing the use of the words *holy* and *sanctify* in Genesis and Exodus. Moreover, after calling attention, in a footnote on p. 49, to his long quotations from my book, he adopts on p. 52 my distinction between objective and subjective holiness: "The objective Divine gift, bestowed once for all and completely, must be appropriated as a subjective personal possession."

Mr. Murray's careful and devout search of both Old and New Testaments, seeking at every point the bearing of holiness, in the ancient ritual and in the teaching of Christ and His apostles, on the spiritual life of men and women today, is worthy of all commendation.

The results gained in this volume by careful inference from the teaching of the Old and New Testaments, read in the light of our own experience, we will now further test and develop by deduction from the nature of God as expounded above.

In my *Manuals of Theology* I have pointed to various and decisive evidence attesting that beyond and above the visible universe is a Supreme Intelli-

gence, the Creator of the world and the righteous and loving Ruler of men ; also to evidence proving that with Him, from eternity, is One Other than Himself, a Sharer by derivation from Him of His eternal and infinite attributes, the Only-begotten Son of God. We there saw that the entire activity of the Son is devoted to realisation of the Father's purposes ; the eternal Stream flowing back in full volume to its eternal Source. Thus in God, as an essential element of His nature, and in the relation of the Son to the Father, we have the eternal Arche-type of Holiness.

The infinite Love which is the inmost essence of God, seeking objects worthy of His love, moved Him to create finite creatures in His own image, in order that they may be sharers, with the Son, of His unreserved devotion to the Father ; in order that thus the Only-begotten might become the "Firstborn among many brethren." With this aim, God claims the unreserved devotion of all His intelligent creatures, this being the only way in which they can attain the purpose for which they were created, and their highest well-being.

Since all sin hinders this divine purpose of mercy, God forbid sin, and supported His prohibition by tremendous penalties proportionate to the injury and loss which sin everywhere causes. This prohibition finds silent expression in the law written in the hearts of all men. Its positive counterpart, viz. that God claims not only avoidance of sin but unreserved devotion of all our powers to work out His purposes, found visible and symbolic, yet only partial and local, expression in the ritual prescribed for Israel. The separation of the holy things and men from all else around set forth the reality, nearness, and majesty of God. Thus the Creator of the world and of man became the God of the temple, the altar, the sacrifices, and the ritual; the Holy One of Israel.

This conception of Holiness, derived from visible objects separated by God's command from all others, lived on in the thought of Israel through the Exile, the Return, the Maccabean struggle, to the days of Christ; and perceptibly colours the language of the New Testament. In the supreme crisis of His life on earth, the Son prayed, touching His disciples,

"Holy Father . . . Sanctify them in the Truth . . . and on their behalf I sanctify Myself that also they may be sanctified." This prayer was re-echoed in other prayers and exhortations and teaching in the New Testament. The sanctification involved therein found expression in the title *saint* given to all professed followers of Christ. And inasmuch as this active and unreserved devotion to God is realised in men only so far as they are purified and filled and moved by the inward presence of the Spirit of God, breathing into them the life and devotion of the Incarnate and Crucified and Risen Son, the Spirit of God receives, as His ordinary designation in the New Testament, the title HOLY SPIRIT.

Hitherto we have sought, by study of the Mosaic Ritual, to understand the holiness which Christ came to realise in His people. The process may be profitably reversed. The holiness for which Christ prayed for His disciples explains, and is the only conceivable explanation of, a great part of the Mosaic Ritual. It has frequently been observed that the only explanation of the Mosaic sacrifices,

and of the prominence given to blood in the ritual, is the doctrine that in later ages Christ came to save mankind by His own death; and that apart from the death of Christ the Old Testament sacrifices are meaningless and therefore unaccountable. It is equally true that the prominence given in the Old Covenant to ceremonial holiness receives its only explanation from the holiness prayed for by Christ. In order to teach men, in the only way they could understand, that God bids them to look upon themselves as belonging to Him, and to use all their powers to work out His purposes, God set apart for Himself, in visible and symbolic form, a certain place, and certain men, things, and periods of time. Afterwards, when in this way men had become familiar with the idea of holiness, God proclaimed in Christ that this idea must be realised in every man and place and thing and time. Thus, in the Biblical conception of holiness, we have an explanation of a marked and otherwise inexplicable feature of the Old Covenant; a link binding the Covenants together; and a light which each Covenant reflects back on the other.

In this volume we have seen the abiding practical worth of the Old Testament Ritual as a symbol of the New Life in Christ. To this abiding value, abundant witness is borne in Christian literature, and especially in Christian psalmody. In all ages and races Christian thought has found appropriate expression in the phraseology of the ancient ritual. This abiding spiritual benefit of symbols which have long ago passed away reveals their divine origin and thus confirms the narratives which trace them to commands given by God to ancient Israel. Of this far-reaching benefit, the writers of the Old Testament seem to have been themselves almost unconscious. And their unconsciousness of the real significance of that which they carefully describe indicates clearly a Hand unseen guiding their hands, or at least attests the divine origin of that which they describe. That in this remarkable manner the Old Covenant prepares a way for the New, proves that it came from Him who in later days sent His Son to announce the salvation dimly foreshadowed in the ancient symbols. This confirmation extends only to the broad principles under-



lying the ritual, not to all its details; and it sheds little light on the authorship or age of the documents from which we derive our knowledge of the ritual. But it affords important evidence for the general historical truth of these documents.

## CHAPTER XIV

### HOLINESS IN THE METHODIST REVIVAL

So far we have considered Holiness as set forth in the Old and New Testaments : and in ch. viii. we paused for a moment to consider the intrinsic excellence of the New Life there depicted in symbol and in reality. We come now to consider this doctrine as it was apprehended and preached by the leaders of a movement which has permeated and raised the entire religious thought and life of the Anglo-Saxon race.

Indisputably the Methodist Revival had its source in the religious experience of John and Charles Wesley. Of these, the latter still speaks to us in his hymns : and the evolution of the inner life of John Wesley lies open to us, in good part, in his various writings.

From this last we have a treatise entitled *A Plain Account of Christian*

*Perfection*, written evidently in A.D. 1765 : see *Wesley's Works* vol. xi. pp. 381 note and 444 ; and compare a letter reprinted in his *Journal* and dated 14 May 1765. In this treatise, *Works* vol. xi. p. 366, we read : " In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's 'Rule and Exercises of Holy Living and Dying.' In reading several parts of this book, I was exceedingly affected ; that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God, all my thoughts, and words, and actions ; being thoroughly convinced, there was no medium ; but that every part of my life must either be a sacrifice to God, or myself, that is, in effect, to the devil. Can any serious person doubt of this, or find a medium between serving God and serving the devil ?

" In the year 1726, I met with Kempis's 'Christian's Pattern.' The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw, that giving even all my life to God (supposing it possible to do this, and go no farther) would profit me

nothing, unless I gave my heart, yea, all my heart to Him. I saw that 'simplicity of intention and purity of affection,' one design in all we speak or do, and one desire ruling all our tempers, are indeed 'the wings of the soul,' without which she can never ascend to the mount of God.

"A year or two after, Mr. Law's 'Christian Perfection' and 'Serious Call' were put into my hands. These convinced me, more than ever, of the absolute impossibility of being half a Christian; and I determined, through His grace, (the absolute necessity of which I was deeply sensible of,) to be all-devoted to God, to give Him all my soul, my body, and my substance."

We have here, in its essence and fulness, the doctrine of Holiness as set forth in symbol in the Old Testament and applied in the New Testament to men and women in all positions in life, as expounded in this volume. See especially Law's *Christian Perfection*, where the title of ch. ii. is: "Christianity requires a change of Nature: a new life perfectly devoted to God." Also below: "It implies an entire Change of Life, a Dedication of ourselves,

our Souls and Bodies unto God." This thought dominates the whole book.

Wesley then quotes a sermon preached by himself in A.D. 1733, before the University of Oxford; adding "This was the view of religion I then had, which even then I scrupled not to term *perfection*. This is the view I have of it now, without any material addition or diminution." He then appeals to hymns translated or published by him; and to a sermon published by him in 1740, and entitled "Christian Perfection." After a long series of quotations, with here and there retractions or modifications of opinions formerly held, Wesley sums up his treatise on p. 444, "This is the whole and sole perfection, as a train of writings prove to a demonstration, which I have believed and taught for these forty years, from the year 1725 to the year 1765."

It is worthy of note that, in this long and full chronological account of his own experience and of his subsequent teaching, Wesley does not mention the great spiritual crisis described in his *Journal* for 24 May 1738, in which he entered into joyful assurance of the favour of God. Yet indisputably this crisis was

the great turning-point of his life, the transition from the comparative barrenness of his earlier years to the abundant and successful evangelism described in the subsequent pages of the *Journal*. Nor does he, in the treatise on *Christian Perfection*, lay emphasis on faith as the condition and means of obtaining this great blessing. Yet, in the months preceding the crisis of May 1738, he was carefully investigating the nature of justifying faith, which he describes in Sermon i., preached within a month of his obtaining peace with God. Moreover, in Sermon xliii., on the same text, Eph. ii. 8, published as a tract in 1765, about the time of the publication of the treatise on *Christian Perfection*, he asserts as follows: "I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, the only condition, of sanctification, exactly as it is of justification. It is the *condition*: None is sanctified but he that believes; without faith no man



is sanctified. And it is the *only condition*: This alone is sufficient for sanctification. Every one that believes is sanctified, whatever else he has or has not." In the same sermon, Wesley describes clearly and well "that faith whereby we are sanctified;—saved from sin, and perfected in love." We may almost say that the *Plain Account of Christian Perfection* needs to be supplemented by Sermon xliii. It is not unlikely that with this purpose the sermon was written and published. See also Sermon lxxxiii., where the same account of Sanctifying Faith is given.

Comparing the above dates, we see that John Wesley began to seek the Holy Living and Christian Perfection described by Jeremy Taylor and William Law before he began to seek forgiveness of sins; possibly before he became conscious of his great need of forgiveness. This need was brought home to him by his felt failure in Georgia; and finds pathetic expression in his *Journal* for Feb. 1738, when reviewing the results of his sojourn there: "What have I learnt myself in the mean time? Why, (what I the least of all suspected,) that I who went to America to convert others, was

never myself converted to God." This lesson, well learnt, was abundantly worth the long journey. And Wesley had learnt more than this: he had found teachers able to guide him further. Yet for twelve long years he had been earnestly, though unsuccessfully, seeking the holiness set before him by Taylor and Law.

The explanation of Wesley's silence about the blessing found in May 1738 is probably that the *Plain Account of Christian Perfection* was written to meet a special need, viz. to prove that throughout the forty years from 1725 to 1765 he had taught the same doctrine about Christian Perfection, in reply to some who said that he had changed his position; that these opponents admitted and asserted (see *Journal* for 1 Nov. 1762) that sanctification is by faith; and that therefore it was needless to re-assert this important truth. This sanctification was correctly described by Taylor and Law, and became in 1725 the object of Wesley's eager, though unsuccessful, effort. But they did not teach that it may be obtained here and now by faith. This serious defect, of which Wesley complains in letters to W. Law dated 14 and 30 May

1738, left him for many years in the wilderness of a vain search.

From this twilight Wesley was in part delivered by the teaching of Peter Böhler and of Luther about Justification by Faith. But Wesley's sermon (No. xl.) on *Christian Perfection*, written in 1740, has the same defect; and suggests that he had not then learnt clearly that sanctification, like justification, is obtained here and now in the moment we believe. His concluding words are, "Let us press towards the mark, for the prize of the high calling of God in Christ Jesus; crying to Him night and day, till we also are delivered from the bondage of corruption into the glorious liberty of the sons of God." But in Sermon xliii., as we have seen, the full light shines. In his *Journal* for 1 Nov. 1762 John Wesley says that he and his brother had known and taught instantaneous sanctification "above these twenty years." This implies sanctification by faith. The "twenty years" take us back to 1742; and suggest that, in the Wesleys, the great doctrine of Justification by Faith received within some four years its needful complement in the doctrine of Sanctification by Faith.

The above account of the teaching of John Wesley receives remarkable confirmation in the hymns of his brother Charles, in which we find, in a larger measure than in the writings of John Wesley, holiness represented as unre-served devotion of all our powers to God, and this expressed in language borrowed from the ancient ritual. As examples, I may quote from *The Methodist Hymn-Book* the following :

## HYMN 561.

Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to Thee.

Thy ransomed servant, I  
Restore to Thee Thy own ;  
And, from this moment, live or die,  
To serve my God alone.

## HYMN 562.

If so poor a worm as I  
May to Thy great glory live,  
All my actions sanctify,  
All my words and thoughts receive ;  
Claim me for Thy service, claim  
All I have and all I am.

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Take my soul and body's powers ;  
Take my memory, mind, and will,  
All my goods, and all my hours,  
All I know and all I feel,  
All I think, or speak, or do ;  
Take my heart—but make it new.

### HYMN 583.

End of my every action Thou,  
In all things Thee I see :  
Accept my hallowed labour now,  
I do it unto Thee.

Whate'er the Father views as Thine,  
He views with gracious eyes ;  
Jesus, this mean oblation join  
To Thy great sacrifice.

### HYMN 584.

Thy bright example I pursue,  
To Thee in all things rise ;  
And all I think, or speak, or do,  
Is one great sacrifice.

### HYMN 588.

Jesus, confirm my heart's desire  
To work, and speak, and think for Thee ;  
Still let me guard the holy fire,  
And still stir up Thy gift in me.

Ready for all Thy perfect will,  
My acts of faith and love repeat,  
Till death Thy endless mercies seal,  
And make the sacrifice complete.

A close parallel to Wesley's Sermon, No. xliii., expounding Sanctifying Faith, is found in Hymn 557.

I cannot wash my heart,  
But by believing Thee,  
And waiting for Thy blood to impart  
The spotless purity.

While at Thy cross I lie,  
Jesus, the grace bestow,  
Now Thy all-cleansing blood apply,  
And I am white as snow.

The blessings conveyed, by these and many other similar hymns of Charles Wesley, to the hearts of unnumbered thousands, wherever the English language is spoken, cannot be measured. And the various writings of John and Charles Wesley contain abundant proof that the Methodist Revival was due to the doctrines of Justification and Sanctification by Faith apprehended by the Wesleys as the inspiration of their own life and fearlessly



preached, by them and others, to all who would hear them.

In my *Commentary on the Epistle to the Romans*, I have endeavoured to show that the above two doctrines are the chief elements in Paul's orderly statement of the Gospel he preached ; the former being stated, defended, and illustrated in Rom. iii. 21—v., and the latter in chs. vi.—viii. Similarly, in the introduction to the Fourth Gospel, while asserting that the Word was with God in the beginning and was God, and became flesh and dwelt among men, the writer asserts also that to those who believe in His name He gave "a right to become children of God," and that these were "born from God:" Jno. i. 1—14. Also in ch. iii., which was evidently designed to be an outline of His teaching, Christ asserts, in v. 16, that "God gave His only-begotten Son, in order that everyone who believes in Him may have eternal life." This statement, frequently repeated by the same writer in various forms, is an exact counterpart to Paul's statement that "the Gospel is a power of God for salvation to everyone who believes." With this compare Jno. vii. 38, 39 : "He that believes in Me, from

within Him shall flow rivers of living water. This He said touching the Spirit which they who believe in Him were about to receive." This marvellous promise found in the Methodist Revival a marvellous fulfilment. It is scarcely too much to say that this Revival was due to a rediscovery, and wide-spread proclamation, of the central elements of Christ's message of salvation.

It is worthy of note that the Evangelical doctrines of Justification and Sanctification by Faith assume and rest upon the doctrines of the Divinity of Christ and of His Death as the mysterious means of our salvation, Himself raised from the dead. These great Catholic doctrines have been held even in ages of spiritual darkness. They are a needful foundation for, but they need to be supplemented and illumined by, the glad tidings of pardon of sins for all who believe and a new life inbreathed by the Spirit of God into all who put faith in Christ.

To a still earlier rediscovery of the same two doctrines of Justification and Sanctification by Faith, was due the German Reformation. For, in spite of many details in which Wesley differs from

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Luther, a comparison of their writings, especially of Luther's *Commentary on Galatians* and his treatise on *Christian Liberty*, reveals a deep underlying harmony between these two epoch-making teachers, in reference both to Justification and Sanctification. That the two greatest and most helpful religious movements since the days of the Apostles were due to a similar cause, points to the source of strength in all Evangelical work. The hope of the Church today is, and its strength has ever been, the Gospel of salvation through faith in Christ.

The relation between the teaching of Luther and that of Wesley is still closer than mere agreement. In his *Journal* for 24 May 1738, Wesley tells us that it was while listening to the reading of a work by Luther that he obtained assurance of the pardon of sins. A few days earlier we find Charles Wesley reading to others Luther's *Commentary on Galatians*. See the new *Standard Edition* of Wesley's *Journal*, vol. i. pp. 475 f, note. Moreover Peter Böhler, who more than anyone else was the means of leading both John and Charles Wesley to saving faith, was a Lutheran, as was Spangenberg, with

whom Wesley was associated in Georgia. See *Journal*, as above pp. 150 f, 436. Both Böhler and Spangenberg, also Zinzendorf, to whom reference is frequently made in the *Journal*, were followers of Spener, (1635-1705,) the leader of the Pietist movement, an attempt to revive religion in Germany, in a time of spiritual darkness, by drawing into closer fellowship for mutual help the more godly members of the Lutheran Church. The above followers of Spener threw in their lot with godly exiles from Bohemia and Moravia, persecuted followers of Huss; and with them formed the Moravian Church.

Wesley's doctrine of Sanctification by Faith was anticipated, not only by the Pietists in Germany, but at the same time by the Quietists in Spain, Italy, and France; especially by Molinos, a Spanish priest, (1640-1697,) who had the friendship and approval of several cardinals and of Pope Innocent XI.; and by Archbishop Fénelon (1651-1715) and Madame Guyon (1648-1717) in France. Of the teaching of these two last, a full account is given in Upham's *Life of Madame Guyon*, which contains long extracts from Fénelon's *Maxims of the Saints*, a work written in

defence of the teaching of Madame Guyon. See also Madame Guyon's *Autobiography*.<sup>1</sup>

In the writings of Fénelon and Madame Guyon, and indeed of Molinos, we have the fundamental teaching of Sanctification by Faith in the phrases afterwards used by Wesley. We have Sanctification by Faith compared with Justification by Faith, and great prominence given to Faith as the condition and means of the indwelling of Christ in the hearts of His people; also the phrases "Entire Sanctification" and "Christian Perfection." In the writings of Madame Guyon, amid much which delights and helps us, there are opinions we cannot approve. But evidently these two French writers and Molinos had learnt the great secret, which Wesley learnt later, that God is waiting here and now to breathe into all who in faith accept His promise, by His Spirit dwelling in their hearts, a full salvation from all sin and a new life of unreserved devotion to God. This profound agreement, the similarity of phrase, and Wesley's high, though discriminating, commendation of these French writers, suggest

<sup>1</sup> The *Autobiography* is published by Kegan Paul & Co.; the *Life* and *Maxims* by Allenson.

irresistibly that he learnt this great truth, in part, from them. That Wesley edited *An Extract of the Life of Madam Guion*, and his strong praise, mixed with serious criticism, reveal the deep impression made upon him by her writings and personality.

Thus from various nations, differing widely in their religious history and modes of thought and life, came spiritual influences destined to create, through the Wesleys, a new and better era in the religious life of the entire Anglo-Saxon race.

Having said this, I venture to add that the term *Christian Perfection*, borrowed by Wesley from William Law, (see below,) seems to me a very unsuitable name for the experience which Wesley had in view. As I have shown on pp. 120-124, the English word *perfect* is a misleading rendering of its Greek equivalent. For it suggests an attainment not needing, or perhaps not admitting, further progress; and leaves out of sight the contrast between adult age and childhood so conspicuous in 1 Cor. ii. 6, iii. 1, 2, xiv. 20, Eph. iv. 13, 14, Heb. v. 12-14, where the same Greek word is used. As used by



William Law, "Christian Perfection" was an ideal ever to be kept in view, but one to which, like the supreme example of Christ, none can ever absolutely attain. On the other hand, Wesley constantly uses the term as synonymous with "sanctification" and "cleansing from all sin," which he says usually or frequently takes place instantaneously. But no one springs at once into manhood.

While thus discarding this English phrase as an inadequate rendering of a Greek word, we must ever remember that the experience Wesley had in view is of infinite importance. Nothing weakens the power of the Gospel today more than the childish immaturity rebuked in the New Testament passages quoted above, and still prevalent in all Churches. Moreover Wesley's own word *instantaneous* embodies important truth. In our struggle with sin and with our own sluggishness and selfishness, we have no need to wait for a partial and gradual salvation from sin. God is ready, as Wesley teaches in Sermon xliii., here and now to save us from all sin and to fill us with His Spirit: and this full salvation is the shortest path to Christian maturity.

But this last is reached only by the slow development of character, a development to which there is no limit.

The best phrase to describe this full salvation is that frequently used by Wesley in Sermon xliii., "Sanctified by Faith." For the distinctive feature of the doctrine before us is that, to all who accept in faith His promise so to do, God gives His Spirit, who, by uniting them to Christ, breathes into them the devotion which God claims. In this doctrine, faith is a distinct and essential element, and therefore ought to have a place in the term used to describe it. Moreover this term affords a useful parallel, observed by the Quietists and by Wesley, to Paul's phrase, "Justified by Faith," in Rom. iii. 28, 30, v. 1, Gal. ii. 16. The phrase "Sanctified by Faith" is not found in the New Testament. But in Rom. vi. 19, 22 we have the word *sanctification* as a description of the devotion of themselves to God to which Paul calls his readers: and, as I have shown on p. 98, the foregoing words in v. 11, "reckon yourselves dead to sin, but living for God," are an exact description of the mental process of sanctifying faith.

The term "Entire Sanctification," used by the Quietists and by Wesley, is also suitable, as describing the consecration of all we have and are. This sense of entirety is very conspicuous throughout William Law's treatise on *Christian Perfection*. It is also suggested in the absolute separation of the holy objects of the Mosaic ritual from all else. The defect of Law's book is the absence of mention of Faith as in a unique sense the means of sanctification. To this important element, the term "Sanctification by Faith" gives due prominence.

Another point in Wesley's teaching needs to be carefully guarded. At first sight Sermon xliii. may suggest that they who put faith in Christ obtain at once complete annihilation of all inward tendencies towards evil, that henceforth temptation will find no ally in their hearts, and that they will be as pure as we may suppose Adam to have been when first created. If so, to them the conflict and probation of life are over. For temptations from without are dangerous only so far as they are aided from within. But, as I have shown on p. 110, the teaching of the New Testament does not neces-

sarily imply annihilation of these inherited tendencies to evil or of the influence of formed habits of sin. For these tendencies and influences do not defile unless we yield to them. But they are an abiding danger. From this danger, against which, in many cases, our own moral strength is powerless, God will save, even the worst who put trust in Him, so completely that these inward tendencies to evil will neither enslave nor defile. They who have full victory over each temptation as it arises are already saved, and therefore cleansed, from all sin. They are "guarded in the power of God through faith:" 1 Pet. i. 5.

For the above teaching, I cannot claim definitely the authority of Wesley. Apparently, in the presence of his own unswerving loyalty to God and simple faith, temptation to known sin had little power. It seemed to him to be only an influence from without. His temptations and danger lay in another direction. But the teaching on pp. 110-112 is, if not demanded by, yet in harmony with, his whole teaching.

Wesley did good service by calling attention, in Sermons xiv. and xliii., to a state of mind leading up to sanctification

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analogous to the "repentance" which leads up to justification. But in these excellent sermons the idea of holiness is limited to salvation from all sin, except a passing reference in each to loving God with all our heart. The central conception of holiness, viz. unreserved devotion of all our powers to the service of God, is not mentioned. Yet this was the first lesson in holiness which Wesley learnt from William Law. It is very conspicuous in Charles Wesley's hymns. All else flows naturally from it. For devotion to God involves salvation from all sin; and is ever ready to burst into a flame of love to God. This central idea should be prominent in all teaching about holiness.

We can now trace the chief influences which moulded the thought and life of the Wesleys, and through them the Methodist Revival. These influences may be divided into three; (1) English, (2) German, (3) other influences, chiefly French.

1. As quoted on p. 153f, John Wesley mentions four books as having helped him in his earliest manhood, by Jeremy Taylor, Thomas à Kempis, and William Law, representing the best thoughts about

personal religion then current in the Roman Catholic and Anglican Churches. From these books Wesley learnt the great fundamental doctrine of Holiness, as set forth in the Mosaic Ritual and brought to bear in the New Testament on the everyday life of all the followers of Christ, viz. that One infinitely greater than ourselves, our Creator and Lord, claims the unreserved devotion to His service of all our powers. To this claim, a young student of keen intelligence and immense activity, with all advantages of education and brilliant prospects at the University, gave an unreserved and earnest response. This early consecration bore abundant fruit throughout a long life of ceaseless toil: it was the seed from which sprang the Methodist Revival.

Of these four books, the third seems to have had on Wesley the greatest influence. He began to read it in 1726, the year of its publication; took it with him to America in 1735; and read it to various persons on the voyage and in Georgia. The text of Wesley's sermon on "Christian Perfection," viz. "Not as though I had already attained, either were already perfect," is printed on, and was probably



taken from, the title-page of Law's book : and, of the influence of this book on Wesley, his writings bear many indications. Evidently to this source is due Wesley's phrase, "Christian Perfection," his favourite term for the ideal Christian life ; and apparently the prominence he gave to the new birth into a life of victory over sin.

But this teaching, correct and all-important as it was, did not give Wesley peace, or save him from the failure confessed at the close of the First Part of his *Journal*, written on his return from Georgia. The lessons learnt in this preliminary period were only a solid experimental foundation on which was afterwards built, with materials from other sources, a structure of doctrine and experience in which he found both peace for himself and guidance and strength for successful service.

2. Another clearly-marked influence came through Wesley's Moravian fellow-travellers to America ; and more especially through their leaders, the Lutheran Pietists, to whom he was afterwards introduced. Spangenberg's question on 7 Feb. 1736 found an answer in Wesley's

doctrine of the Witness of the Spirit; and to Peter Böhler, a young man of twenty-five, was given the honour of explaining to the future evangelist the nature of Justifying Faith: see his *Journal*. Nothing in the story of the Kingdom of God is more significant than the picture of Wesley at Hernhuth in Aug. 1738 listening to the testimonies of a carpenter, a knife-smith, and others, and recording their words in what is now one of the classics of the English language. It is an interesting proof of the value of the inward experience of others as a help even to educated inquirers.

Equally significant is the record of 24 May 1738. "In the evening I went very unwillingly to a society in Aldersgate St., where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: And an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." In a note on the same page of the Standard

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Edition of the *Journal* we find Charles Wesley reading to others the Preface to Luther's *Commentary on Galatians*. These references trace back to Martin Luther's writings and to the Pietist Revival in Germany, the wonderful change which indisputably came over the Wesleys soon after their return from Georgia.

Thus the Wesleys learnt the great fundamental doctrine of Justification by Faith. But, from Sermon xl., we inferred on p. 159 that John Wesley did not at once obtain the sanctifying faith which, several years later, he so well described in Sermon xliii. This great lesson, Luther learnt at Rome and teaches in his *Commentary on Galatians*. Wesley also learnt it, possibly from Luther: but in his teaching about it we detect another line of influence.

3. Already on p. 166 f. we have found in the writings of Molinos, Fénelon, and Madame Guyon, i.e. among the Quietists of Spain, Italy, and France, remarkable anticipations of Wesley's teaching and phraseology about Sanctification by Faith as distinguished from Justification by Faith. That Wesley was so greatly influenced, both in thought and phraseology,

and helped, by English and German writers, and that he translated and published a large part of Madame Guyon's chief work, her *Autobiography*, suggests that in his own clear teaching about Sanctifying Faith he was aided by these writers. If so, at two points, in Thomas à Kempis and the Quietists, the Theology of the Methodist Revival owes something to Roman Catholic writers. It is painful to remember that, in consequence of their teaching, Molinos was incarcerated by the Inquisition, Madame Guyon in the Bastille, and that Archbishop Fénelon was practically condemned to silence.

The above historical sketch is full of instruction for all followers of Christ, especially for those who are set in the Church to feed and train the Flock of Christ. Four points demand special attention.

1. The Gospel of Christ assumes and rests upon the broad moral principles common to all races and ages, and embodied in the moral teaching of the Pre-Christian and Non-Christian nations, appealed to by Paul in Rom. ii. 14, 15 as "the law written in their hearts," by

which the Gentiles will be judged. This natural morality, interwoven by the Creator in the heart and thought of all men, is summed up, in its best form, in the golden rule of Christ, "All things so many as ye would wish that men should do to you, so also do ye to them." This broad foundation of all morality may be called the Law of Righteousness.

2. Embracing and supplementing this natural law, we find, underlying the New Testament, the higher Law of Holiness, viz. that God claims from all His servants the unreserved devotion of all their powers of body and mind, of all their time and opportunities, to work out the purposes of mercy for which He sent His Son into the world. This higher morality, including and supplementing all lower forms of it, is a new and distinctive feature of the religion founded by Christ; and is the standard by which is and will be measured and rewarded, both now and in the Day of Judgment, the faithfulness of all His servants.

This lofty standard, severe as it may seem, is erected for us by the infinite wisdom and love of our Father in heaven. He claims our devotion because only thus

can we attain our highest good. The call to sacrifice is a call to infinite blessing for ourselves and others.

3. Judged by this standard, all sin and selfishness are at once condemned as inexcusable and shameful rebellion against infinite wisdom and love. In this Court of Holiness every mouth is shut and all the world stands guilty before God. We cannot atone for the past: and many efforts prove that we cannot obey for the future. We can only cry "God, have mercy on me, the sinner."

The cry is heard. The herald of the Gospel announces, "Be it known to you, brethren, that through this Man, to you, is proclaimed forgiveness of sins; and that, from all things from which ye could not be justified in Moses' law, in this Man everyone who believes is justified:" Acts xiii. 38, 39. In proof of this forgiveness, the Apostles pointed exultingly to the empty grave of the Crucified; and, in proof of the love which prompted it, to the shed blood of the Son of God. This is the Gospel of Pardon.

4. But more than pardon is needed. For the pardoned ones are still in the midst of temptation and conflict. The



path to the throne is occupied by terrible foes. And the adopted sons of God are bidden, not only to fight their way through, but to rescue others. For all this, they are powerless.

Yet this command, and God's claim to our unreserved obedience and devotion, are imperative. In our powerlessness we see before us One, human flesh and blood like ourselves, who did to absolute perfection what God bids us do. He calls us to His side, and bids us walk in His steps. In view of His authority and example, we dare not hesitate. And the raging waters are solid rock beneath our feet. The secret is out. Every command of Christ is a promise in disguise. Our powerlessness apart from Him tells us that, what He bids us do, He will Himself, by His Spirit in our hearts, do in us.

Henceforth all is changed. We walk by His side along the path He trod, Himself our Guide and Companion. He who is with us is also within us, our Life, and Light, and Strength. While we walk with Him, and He in us, we rest in Him, as our Home, and impregnable Fortress, and our vital Atmosphere. And His presence with us now guiding our steps,

and our rest in Him amid the weariness and conflict of the journey, are a sure pledge of the reality of that City Unseen towards which He is leading us and of the endless rest and fulness of joy awaiting us there.

To proclaim to all who will hear us, as clearly and forcibly as we can, this Law and Gospel of Holiness, is the duty and privilege of all who have heard these glad tidings of salvation and life eternal.

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